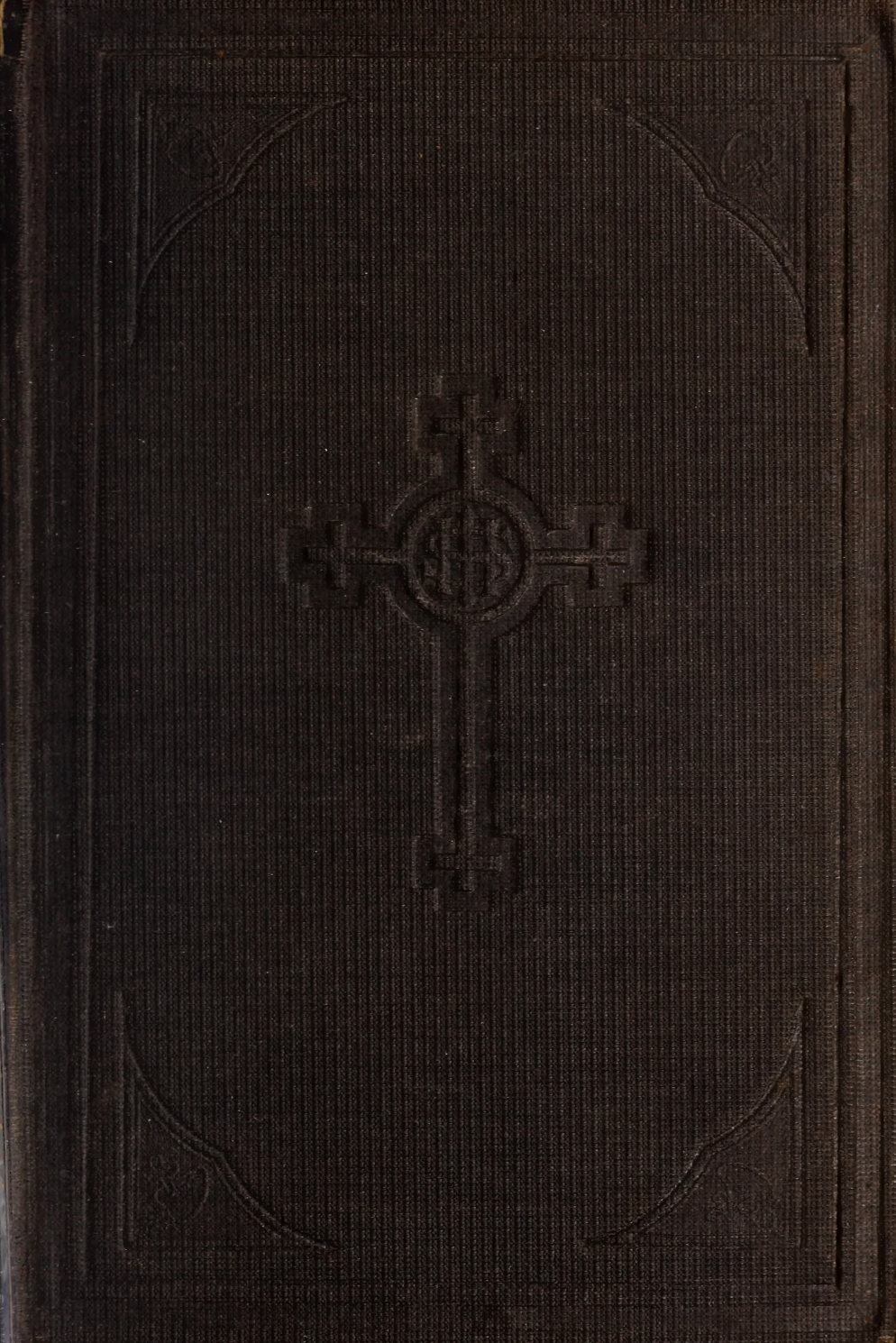

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THE FLIGHT TO EGYPT.

THE

MANUAL

OF

THE PASSION.

A COMPLETE

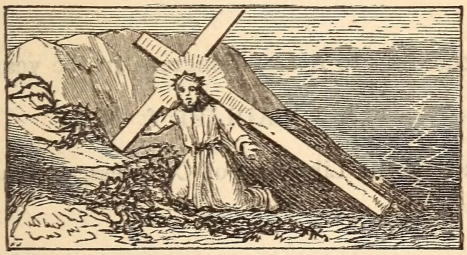
GUIDE TO CATHOLIC DEVOTION.

COMPILED FROM

THE MOST APPROVED SOURCES, AND ADAPTED TO ALL STATES AND CONDITIONS OF LIFE.

Embellished with 175 Illustrations.

PUBLISHED WITH THE APPROBATION OF THE MOST REV. JOHN MCCLOSKY, D. D., ARCHBISHOP OF NEW YORK.



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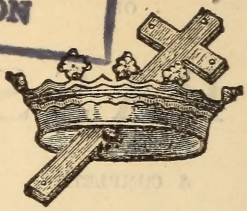

We hereby approve the publication of the Prayer-Book entitled "THE MANUAL OF THE PASSION," published by D. & J. Sadlier & Co.

✠ *JOHN.*

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Table of Movable Feasts.

Year of our Lord.	Dominical Letter.	Golden Number.	The Epact.	Septuagesima Sunday.	Ash Wednesday.	Easter Sunday.
1860	A g	18	7	Feb. 5	Feb. 22	April 8
1861	f	19	18	Jan. 27	Feb. 13	March 31
1862	e	1		Feb. 16	March 5	April 20
1863	d	2	11	Feb. 1	Feb. 18	April 5
1864	c b	3	22	Jan. 24	Feb. 10	March 27
1865	A	4	3	Feb. 12	March 1	April 16
1866	g	5	14	Jan. 28	Feb. 14	April 1
1867	f	6	25	Feb. 17	March 6	April 21
1868	e d	7	6	Feb. 9	Feb. 26	April 12
1869	c	8	17	Jan. 24	Feb. 10	March 28
1870	b	9	28	Feb. 13	March 2	April 17
1871	A	10	9	Feb. 5	Feb. 22	April 9
1872	g f	11	20	Jan. 28	Feb. 14	March 31
1873	e	12	1	Feb. 9	Feb. 26	April 13
1874	d	13	12	Feb. 1	Feb. 18	April 5
1875	c	14	23	Jan. 24	Feb. 10	March 28
1876	b A	15	4	Feb. 13	March 1	April 16
1877	g	16	15	Jan. 28	Feb. 14	April 1
1878	f	17	26	Feb. 17	March 6	April 21
1879	e	18	7	Feb. 9	Feb. 26	April 13
1880	d c	19	18	Jan. 25	Feb. 11	March 28
1881	b	1		Feb. 13	March 2	April 17
1882	A	2	11	Feb. 5	Feb. 22	April 9
1883	g	3	22	Jan. 21	Feb. 7	March 25
1884	f e	4	3	Feb. 10	Feb. 27	April 13
1885	d	5	14	Feb. 1	Feb. 18	April 5
1886	c	6	25	Feb. 21	March 10	April 25
1887	b	7	6	Feb. 6	Feb. 23	April 10
1888	A g	8	17	Jan. 29	Feb. 15	April 1
1889	f	9	28	Feb. 17	March 6	April 21
1890	e	10	9	Feb. 2	Feb. 19	April 6
1891	d	11	20	Jan. 25	Feb. 11	March 29
1892	c b	12	1	Feb. 14	March 2	April 17
1893	A	13	12	Jan. 29	Feb. 15	April 2
1894	g	14	23	Jan. 21	Feb. 7	March 25
1895	f	15	4	Feb. 10	Feb. 27	April 14
1896	e d	16	15	Feb. 2	Feb. 19	April 5
1897	c	17	26	Feb. 14	March 3	April 18
1898	b	18	7	Feb. 6	Feb. 23	April 10

Table of Movable Feasts.

Year of our Lord.	Ascension Day.	Whitsunday.	Corpus Christi.	Sundays after Pentecost.	First Sunday of Advent.
1860	May 17	May 27	June 7	26	Dec. 2
1861	May 9	May 19	May 30	27	Dec. 1
1862	May 29	June 8	June 19	24	Nov. 30
1863	May 14	May 24	June 4	26	Nov. 29
1864	May 5	May 15	May 26	27	Nov. 27
1865	May 25	June 4	June 15	25	Dec. 3
1866	May 10	May 20	May 31	27	Dec. 2
1867	May 30	June 9	June 20	24	Dec. 1
1868	May 21	May 31	June 11	25	Nov. 29
1869	May 6	May 16	May 27	27	Nov. 28
1870	May 26	June 5	June 16	24	Nov. 27
1871	May 18	May 28	June 8	26	Dec. 3
1872	May 9	May 19	May 30	27	Dec. 1
1873	May 22	June 1	June 12	25	Nov. 30
1874	May 14	May 24	June 4	26	Nov. 29
1875	May 6	May 16	May 27	27	Nov. 28
1876	May 25	June 4	June 15	25	Dec. 3
1877	May 10	May 20	May 31	27	Dec. 2
1878	May 30	June 9	June 20	24	Dec. 1
1879	May 22	June 1	June 12	25	Nov. 30
1880	May 6	May 16	May 27	27	Nov. 28
1881	May 26	June 5	June 16	24	Nov. 27
1882	May 18	May 28	June 8	26	Dec. 3
1883	May 3	May 13	May 24	28	Dec. 2
1884	May 22	June 1	June 12	25	Nov. 30
1885	May 14	May 24	June 4	26	Nov. 29
1886	June 3	June 13	June 24	23	Nov. 28
1887	May 19	May 29	June 9	25	Nov. 27
1888	May 10	May 20	May 31	27	Dec. 2
1889	May 30	June 9	June 20	24	Dec. 1
1890	May 15	May 25	June 5	26	Nov. 30
1891	May 7	May 17	May 28	27	Nov. 29
1892	May 26	June 5	June 16	24	Nov. 27
1893	May 11	May 21	June 1	27	Dec. 3
1894	May 3	May 13	May 24	28	Dec. 2
1895	May 23	June 2	June 13	25	Dec. 1
1896	May 14	May 24	June 4	26	Nov. 29
1897	May 27	June 6	June 17	24	Nov. 28
1898	May 19	May 29	June 9	25	Nov. 27

Festivals of Obligation,

On which there is a strict obligation to hear Mass, and to refrain from servile works.

The Movable Feasts are:

EASTER SUNDAY, WHIT-SUNDAY, and ALL SUNDAYS in the year. The ASCENSION and CORPUS CHRISTI.

The Immovable Feasts are.

January	1.	THE CIRCUMCISION.
January	6.	THE EPIPHANY.
March	25.	THE ANNUNCIATION.
August	15.	THE ASSUMPTION.
November	1.	ALL SAINTS
December	25.	CHRISTMAS.

N. B.—In the dioceses of New Orleans, St. Louis, Mobile, Vincennes, Dubuque, Little Rock, and Chicago, the CIRCUMCISION, EPIPHANY, ANNUNCIATION, and CORPUS CHRISTI, are not Festivals of Obligation.

In Lower Canada, ST. PETER AND

St. Paul's Day, June 29, and the Immaculate Conception of the Blessed Virgin Mary, December 8, are Days of Obligation in addition to the above.

When the Festival of the Annunciation is transferred to any other day than the 25th of March, it ceases to be of obligation in Lower Canada.

The Annunciation of the Blessed Virgin Mary, Corpus Christi, and Sts. Peter and Paul, are not of obligation in Upper Canada. St. Peter and St. Paul's Day is of obligation in the diocese of Halifax.

Fast-Days.

1. The Fridays in Advent.
2. Every day in Lent, Sundays excepted.
3. The Ember Days, which occur four times in the year; viz., the Wednesdays, Fridays, and Saturdays immediately after the First Sunday in Lent, in Whitsun-week, immediately

after the 14th of September, immediately after the Third Sunday of Advent.

4. The Vigils of Certain Feasts; viz., of Whit-Sunday, of the Assumption, of All Saints, and of Christmas.

N. B.—When a fasting day falls upon a Sunday, it is kept on the Saturday before. To fast consists in abstaining from flesh meat, and eating only one full meal in the day, which must not be before noon. Besides this, a collation or light refreshment is allowed in the evening. All who have completed their twenty-first year are obliged to observe the fasts of the Church until the age of sixty, unless exempted for some legitimate cause.

In the above-mentioned dioceses of New Orleans, St. Louis, etc., etc., the Friday of the Ember Days is the only Friday in Advent on which there is an obligation to fast.

In Lower Canada the Vigil of Sts. Peter and Paul is a fast-day in addition to the above.

Days of Abstinence from Flesh Meat.

ALL THE SUNDAYS IN LENT, except when the use of meat is allowed by the Archbishop or Bishop of the Diocese.

ALL FRIDAYS AND SATURDAYS.*

If Christmas Day fall upon a Friday or Saturday, neither fast nor abstinence is observed.

Grace before Meat.

V. Bless us, O Lord, and these thy gifts, which of thy bounty we are about to receive; through Christ our Lord.

R. Amen.

Grace after Meat.

We give thee thanks, Almighty God, for all thy benefits; who livest

* The abstinence on Saturdays is dispensed with, for the faithful throughout the United States, for the space of twenty years, from 1860, except when a fast falls on Saturday. Hence, the Saturdays of Lent and Quarter Tenses, and Vigils falling on Saturday, are still days of *abstinence* from *flesh meat.*

and reignest, world without end. Amen.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Prayer Association.

By a rescript, dated 5th September, 1852, our Holy Father Pius IX., at the instance of the national council of Baltimore, sanctions, by the grant of indulgences, the institution of a society whose members shall especially pray for the conversion of all who are out of the communion of the Church in the United States.

1. A plenary indulgence on receiving the Easter communion, to all the members, who shall daily recite, in any language, the following prayer:

ALMIGHTY and eternal God, who savest all, and wilt have none to perish, have regard to those souls who are led astray by the deceits of the devil, that rejecting all errors, the hearts of those who err may be converted, and may return to the unity of thy truth; through Christ our Lord. Amen.

2. A plenary indulgence at the hour of death, on condition of receiving the holy eucharist, after confessing their sins with true sorrow; or, if they cannot receive it, on their invoking the name of Jesus with their lips, or at least in their heart.

3. An indulgence of a hundred days every time the members recite the above prayer.

4. Those who cannot recite the above prayer may obtain the same indulgences by saying daily in its stead the "Our Father," "Hail Mary," and "Glory be to the Father," with the same intention.

The Angelus.

To be said morning, noon, and night.

I. The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.

Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy

womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

II. Behold the handmaid of the Lord; be it done unto me according to thy word.

Hail, Mary, etc.

III. And the Word was made flesh, and dwelt among us.

Hail, Mary, etc.

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection; through the same Christ our Lord. Amen.

A Prayer

To be daily said by those who carry about them an Agnus Dei.

O my Lord Jesus Christ, the true Lamb that takest away the sins of the world! by thy mercy, which is

infinite, pardon my iniquities; and by thy sacred passion preserve me this day from all sin and evil. I carry about me this holy *Agnus Dei* in thy honor, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility, and innocence, which thou hast taught. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love, thou offeredst for me on the Cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to thee in the odor of sweetness. Amen.

On Prayer.

PRAYER is the usual means by which God imparts his graces. "The prayer of man," says St. Augustine, "ascends to God, and his mercy descends upon man."

But every thing has its limits and bounds; when the Scriptures prescribe continual prayer, we are not to understand actual prayer, which is not possible to man in this world, but the desire of glorifying God in all our actions, which desire ought to be constant; whence St. Augustine says, "If thy desire is frequent, frequent

also is thy prayer; if thy desire is continual, continual is thy prayer."

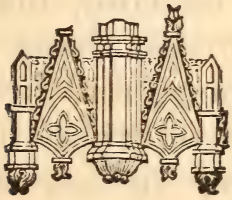
The measure and extension of our prayer must be more or less in conformity to the temper of our mind, and the duties of our condition.

Whoever protracts his prayer in such a manner as to weary and vex the spirit, contravenes the very purpose of prayer, which is to maintain a lively desire of glorifying God. This doctrine, luminously explained by St. Thomas, ought to be remembered by those worthy persons who, by excessive prayer, oppress the soul instead of recreating it. A temperate and sober man stops eating when his appetite ceases, let the viands be ever so wholesome, savory, or exquisite.

We ought not to neglect the needful employments of our state in order to indulge in prayer at our own discretion. St. Thomas says, that when we are occupied in the discharge of our duty and the divine will, we receive from God all his sanctifying

graces even without frequent prayer. Our employment and fatigue hold the place of prayer. Thus it is more advantageous to weary ourselves for the love of God than to rest ourselves with thinking of God as we do in prayer.

Be not solicitous of multiplying vocal prayers, but of sanctifying them; this is done by reciting them with composure and thoughtfulness. It is not the quantity of food, but its good digestion, that gives bodily strength. Little and good, is the maxim of the wise and prudent man; a great deal, upon any terms, is the principle of the stolid and presumptuous man.



Morning Prayer.

How to Begin the Day.

If you would spend a holy day, dear Christian, you must begin it in a holy way.

As soon, therefore, as you awake, and it is time to get up, raise your thoughts immediately to God, make the holy sign of the cross, dress quickly, fall upon your knees, and begin to pray.

I. Thank God that he has again permitted you to see another day, and guarded you against every evil during the night.

II. Ask him with child-like confi-

dence to keep you, during the day, from sin, and every other evil.

III. Offer to him all your thoughts, words, and actions of the day; uniting them to the sufferings and death of Jesus Christ.

IV. Make a firm resolution to commit no sin during the whole day. Be on guard especially against your most frequent and besetting sin. Consider well all the dangers and occasions of sin, which you are likely to meet with, and reflect upon the means by which you may escape from them. Make a firm resolution to resist manfully every temptation which may fall in your way, and ask of God the necessary grace to do so.

All this can be done inwardly in your own heart, without any sound of your voice, or motion of your lips; but if you find it easier to recite vocal prayers, you can make use of the following form:

On awaking in the morning, say:

O MY God, my only good, the author of my being and my last end, I give thee my heart. Praise, honor, and glory be to thee for ever and ever. Amen.

At rising up, say:

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will raise myself up from this bed of sleep, to adore my God, and to labor for the salvation of my soul. O may I rise on the last day to life everlasting.

When clothed, kneel down, and say:

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for ever more. Holy, holy, holy Lord God of Hosts! The earth is full of thy glory. Glory be to the Father: glory be to the Son: glory be to the Holy Ghost.

Good Intention.

To thee, my God, I offer all that I shall do, all that I may suffer during the day which is now begun. I unite all my actions and sufferings to the sufferings of Jesus and Mary, and I make the intention now to gain all the indulgences to which I may be entitled for any good works of mine this day.

An Act of Adoration.

O GREAT God, the Sovereign Lord of heaven and earth, I prostrate myself before thee. With all the angels and saints I adore thee. I acknowledge thee to be my Creator and Sovereign Lord, my first beginning and last end. I render to thee the homage of my being and life. I submit myself to thy holy will; and I devote myself to thy divine service this day and for ever.

An Act of Faith.

O MY God! I firmly believe all the sacred truths which thy holy Catholic Church believes and teaches, because thou hast revealed them, who neither canst deceive nor be deceived.

An Act of Hope.

O MY God! relying on thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of thy grace, and life everlasting, through the merits of Jesus Christ, our Lord and Saviour.

An Act of Love.

O MY God! I love thee above all things with my whole heart and soul, purely because thou art infinitely perfect and deserving of all love. I love also my neighbor as myself for the love of thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

An Act of Thanksgiving.

O GLORIOUS Trinity! I praise thee and give thee thanks for the numberless benefits thou hast bestowed upon me. I thank thee, O heavenly Father, for having created me to thy own image and likeness, and for having preserved me to this day. I thank thee, O merciful Son, for having redeemed me by thy death, and so often fed me with thy precious body and blood. I thank thee, O Holy Spirit, for having cleansed my soul by thy grace in holy baptism, for having called me to the true faith, and so often washed me from my sins in the sacrament of penance. I thank thee, O most bountiful God, for preserving me this night, and granting me this day to serve thee. I earnestly invite all the saints of heaven and earth to join with me in praise and thanksgiving for thy infinite goodness.

Pause awhile, and foresee the sins you are most subject to, and firmly resolve to avoid them.

An Act of Contrition.

My conscience, O Lord, still reproaches me with many weaknesses and infidelities. I most sincerely repent for having offended thy infinite goodness. I firmly resolve to avoid sin for the future, and rather to die than offend thee.

Make a firm resolution to avoid evil, and to do good.

Adorable Jesus! Divine model of that perfection to which we should all aspire! I will endeavor this day to follow thy example; to be mild, humble, chaste, zealous, patient, charitable, and resigned. Incline my heart to keep thy commandments. I am resolved to watch over myself with the greatest diligence, and to live soberly, justly, and piously, for the time to come. I will take care of my ways, that I may not offend with my tongue. I will turn away my eyes, that they may not see vanity, and I will be particularly atten-

tive not to relapse this day into my accustomed failings; but to struggle against them with thy gracious assistance. Enlighten my mind, purify my heart, and guide my steps, that I may pass all my life in thy divine service. Amen.

The Lord's Prayer.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive them who trespass against us: and lead us not into temptation; but deliver us from evil. Amen.

The Angelical Salutation.

Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and in the hour of our death. Amen.

The Apostles' Creed.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

The Confiteor.

I CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the Holy Apos

tles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, the blessed Michael the archangel, the blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

May the almighty and merciful Lord give me pardon, absolution, and remission of all my sins. Amen.

Invoke the blessed Virgin, your angel guardian, and your patron saint.

O HOLY Virgin, Mother of God, my advocate and patroness, pray for thy poor servant: show thyself a mother to me; and thou, O blessed Spirit, whom God in his mercy hath appointed to watch over me, intercede for

me this day, that I may not stray from the path of virtue. Thou also, O happy saint, whose name I bear, pray for me, that I may serve God faithfully in this life, as thou hast done, and glorify him eternally with thee in heaven. Amen.

The Litany of the holy name of Jesus.

Lord, have mercy on us.
Christ, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, Splendor of the Father,
Jesus, Brightness of eternal Light,
Jesus, King of Glory,
Jesus, Sun of Justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,

Have mercy on us.

Jesus, most admirable,
Jesus, powerful God,
Jesus, Father of the world to come,
Jesus, Angel of the great Council,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of Chastity,
Jesus, God of Peace,
Jesus, Lover of Mankind,
Jesus, Author of Life,
Jesus, Model of Virtues,
Jesus, zealous for Souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the Poor,
Jesus, Treasure of the Faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,
Jesus, our Way and our Life,
Jesus, Joy of Angels,
Jesus, King of the patriarchs,
Jesus, Master of the apostles,

Have mercy on us.

Jesus, Teacher of the evangelists,
Jesus, Strength of martyrs,
Jesus, Light of confessors,
Jesus, Purity of virgins,
Jesus, Crown of all saints,
Have mercy, etc.

Be merciful unto us. *Hear us, O Jesus!*
Be merciful unto us. *Spare us, O Jesus!*

From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of uncleanness,
From eternal death,
From the neglect of thy inspirations,
By the mystery of thy incarnation,
By thy nativity,
By thy childhood,
By thy labors,
By thy agony and passion,
By thy death and burial,
By thy resurrection,
By thy ascension,
By thy glory,
Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world, *Spare us, O Jesus!*

Lamb of God, who takest away the sins of the world, *Hear us, O Jesus!*

Lamb of God, who takest away the sins of the world, *Have mercy on us, O Jesus.*

Jesus, hear us. *Lord Jesus, gracious hear us!*

O Lord Jesus Christ, who hast said, *Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you,* mercifully attend to our supplication, and grant us the divine gift of thy charity, that we may ever love thee with our whole hearts, and never cease from praising thy holy name; who livest and reignest one God, world without end. *Amen.*

A Prayer to the Blessed Virgin.

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin!

V. Pray for us, O holy Mother of God

R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ, thy Son, was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection; through the same Christ our Lord. *Amen.*

Memorare.

Remember, O most gracious Virgin Mary, that never was it known, that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee I come; before thee I stand, sinful and sorrowful.* O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

* Here you may make your request.

Evening Prayer.

N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost! replenish the hearts of thy faithful, and kindle in them the fire of thy divine love.

Let us place ourselves in the presence of God, and humbly adore him.

Great God! the Lord of heaven and earth! I prostrate myself before thee. With all the angels and saints, I adore thee. I acknowledge thee to be my Creator and sovereign Lord, my first beginning and last end. I render to

thee the homage of my being and life. I submit myself to thy holy will, and I devote myself to thy divine service now and for ever.

An Act of Faith.
An Act of Hope.
An Act of Love.
} As in MORNING PRAYER, page 28.

Let us return thanks to God for the favors bestowed on us.

Prayer.

How shall I be able to thank thee, O Lord, for all thy favors? thou hast thought of me from all eternity; thou hast brought me forth from nothing; thou hast given thy life to redeem me, and thou continuest still daily to load me with thy favors. Alas! my God! what return can I make thee for all thy benefits, and particularly for the favors of this day? Join me, ye blessed spirits, and all ye elect, in praising the God of mercies, who is so bountiful to so unworthy a creature.

Let us beg of God to make known our sins to us.

Prayer.

O Holy Ghost, eternal source of light, remove my darkness and dispel those shades that hide from me the filth and enormity of my offences. Show me, I beseech thee, the sins I have this day committed, in thought, word, and action. Grant me a feeling sense of them, that I may detest them all from the bottom of my heart, and dread nothing so much as ever to commit them hereafter.

Let us examine our consciences, and consider where we have been this day, and in what company. Let us call to mind the duties of our state and our different offences.

Against God: By omissions, negligence in our religious duties, irreverence in the church, wilful distraction in prayer, faults in our intentions, resistance to the divine grace, oaths, murmurings, want of confidence and resignation.

Against our Neighbor: By rash judgments, hatred, jealousy, con-

tempt, desire of revenge, quarrelling, passion, imprecations, injuries, detraction, raillery, false reports, damaging either in goods or reputation, bad example, scandal, want of obedience, respect, charity, or fidelity.

Against ourselves: By vanity, human respect, and li··· by thoughts, desires, discourse, or ctions, contrary to purity; by intemperance, rage, impatience; by a useless and sensual life, or sloth in complying with the duties of our state.

Repeat the General Confession, as in p. 32—I confess to Almighty God, &c.

Prayer.

Behold me, O Lord, overwhelmed with confusion, and penetrated with grief at the sight of my iniquities. I am not worthy to be called thy child, nor even to be reckoned among thy servants, because I have repaid thy goodness with malice, and thy patience with ingratitude I have sinned against heaven and earth. I have

offended thee who art so good, so amiable, and so worthy of my love. Yet, Lord, I am the work of thy hands, ransomed with the precious blood of thy own Son, who died for my salvation. Through his infinite merits I implore forgiveness. Have pity on me, and spare me for his sake. Turn away thy face from my sins, and blot out my iniquities. I am heartily sorry for them, because they are offensive to thee, and shall continue to repent sincerely of them, to the very hour of my death.

Let us make a firm purpose of amendment.

Prayer.

O ETERNAL God, against whom I have sinned, I wish from my heart that I had never offended thee; but as I have been so unhappy, O grant me now grace never more to offend thee. Thou willest not the death of a sinner, but rather that he be converted and live. Convert me then, and I shall be converted. Have

mercy on me according to thy great mercy, and according to the multitude of thy tender mercies, blot out my iniquities. I renounce all sin, and firmly purpose to shun all the occasions of it, and to walk henceforth in the path of thy commandments. This is my fixed resolution, which I hope I shall faithfully keep, relying upon thee: through Jesus Christ our Lord. Amen.

The Litany of the Blessed Virgin.

Anthem.

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin!

Lord! have mercy on us.

Christ! have mercy on us.

Lord! have mercy on us.

Christ! hear us; Christ! graciously hear us.

God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother inviolate,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of Justice,

Pray for us.

Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Vessel of Honor,
Vessel of singular Devotion,
Mystical Rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Weak,
Refuge of Sinners,
Comforter of the Afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,

Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord!*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord!*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ! hear us; Christ! graciously hear us.

Lord! have mercy on us. Christ! have mercy on us. Lord! have mercy on us.

Our Father, &c., as in p. 31.

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of the promises of Christ.

Prayer.

Pour forth, we beseech thee, O Lord! thy grace into our hearts, that we, to whom the Incarnation of Christ, thy Son, has been made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same Christ our Lord. *Amen.*

May the divine assistance remain always with us. *Amen.*

And may the souls of the faithful departed rest in peace. *Amen.*

Pour down thy blessing, O Lord! on thy holy Church, on our holy Father the Pope; on this diocese, on our Reverend Bishop and all pastors of souls; on this country, on our Rulers and all superiors, temporal and spiritual, on this congregation, on this family, on our parents, relations, benefactors, friends, and enemies. Help the poor, the sick, and those that are in their agony; convert all heretics, and enlighten the infidels.

Our Father, &c.; *Hail, Mary*, &c.; *I believe in God*, &c.: as in pages 31, 32.

Let us pray for the souls of all the Faithful departed, particularly for those of our friends and benefactors.

De Profundis.

An Indulgence of 100 days to all the faithful, every time that, at the sound of the bell at the first hour after nightfall, they say devoutly on their knees the Psalm *De Profundis.*

Out of the depths I have cried to thee, O Lord: Lord, hear my voice.

Let thine ears hearken: to the voice of my supplication.

If thou, O Lord, shalt mark our iniquities: O Lord, who can abide it?

For with thee there is mercy: and by reason of thy law I have waited on thee, O Lord.

My soul hath waited on his word: my soul hath hoped in the Lord.

From the morning watch even unto night: let Israel hope in the Lord.

For with the Lord there is mercy: and with him plenteous redemption.

And he shall redeem Israel: from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

May they rest in peace.

Amen.

V. Lord, hear my prayer,

R. And let my cry come unto thee.

Let us pray.

O God! the Creator and Redeemer of all the faithful! grant to the souls of thy servants departed, the remission of all their sins: that, through pious supplications, they may obtain that pardon which they have always desired; who livest and reignest world without end. Amen.

For Father and Mother deceased.

O God, who hast commanded us to honor our father and mother, have compassion, in thy mercy, on the souls of my father and mother; forgive them their sins, and grant that I may see them in the joy of eternal brightness. Through Christ our Lord. Amen

For Friends and Benefactors.

O God, we humbly beseech thy mercy in behalf of our friends, relations, and benefactors, who have passed from this world, that, through the intercession of blessed Mary ever Virgin and all the Saints, thou wouldst permit them to come to the full participation

of everlasting happiness. Through Christ our Lord. Amen.

Let us recommend our rest to God, to the blessed Virgin and the Saints.

V. Vouchsafe, O Lord! this night to keep us without sin.

R. Have mercy on us, O Lord! have mercy on us.

Let us pray.

Visit, we beseech thee, O Lord! this habitation, and drive from it all the snares of the enemy. Let thy holy angels dwell therein to preserve us in peace, and may thy blessing be upon us for ever, through Jesus Christ our Lord. Amen.

Bless, O Lord! the repose I am going to take, in order to renew my strength, that I may be better able to serve thee. O all ye saints and angels! but chiefly thou, O Mother of God! intercede for me this night, and during the rest of my life, but particularly at the hour of my death.

May the divine assistance remain always with us. Amen.

Litany of the Life and Passion of Our Lord.

LORD, have mercy on us. *Lord, have mercy on us.*

Christ, have mercy on us. *Christ, have mercy on us.*

Lord, have mercy on us. *Lord, have mercy on us.*

Sacred Trinity of Persons in unity of Essence,
Blessed Jesus, true God, and true Man,
Through thy inflamed desire to redeem mankind,
Through thy unspeakable love, in making choice of the Blessed Virgin Mary for thy Mother,
Through thy blessed nativity, and painful circumcision,
Through thy presentation in the temple, and flight into Egypt,
Through thy hidden life, thy fast in the desert, and thy labors for the conversion of sinners,
Through thy ineffable love, manifested in the institution of the sacrifice and sacrament of thy precious body and blood,

Have mercy on us.

Through thy prayer in the garden, and thy bloody sweat,
Through thy being betrayed by Judas, insulted by the Jews, and scorned by Herod and his court,
Through thy cruel scourging, crowning with thorns, and exhibition to the people as a mock king,
Through thy carrying the cross, and thy agonizing crucifixion,
Through thy vehement thirst, and painful agony on the cross,
Through the compassion thou hadst for thy blessed Mother and beloved disciple, standing at the foot of the cross,
Through the separation of thy soul from thy body, and the wound in thy sacred side,
Through thy glorious resurrection and admirable ascension,
Through all thy sacred actions and sufferings during thy mortal life,

Have mercy on us.

V. Graciously hear our prayers, O Lord Jesus.
R. And let our cry come unto thee.

Let us pray.

O GOD, who for the redemption of the world, didst vouchsafe to be born, to be circumcised, to be rejected by the Jews, and betrayed with a kiss; to be bound like a malefactor, and like an innocent lamb to be led to slaughter; to be ignominiously led before Annas, Caiphas, Pilate, and Herod, to be accused by false wit-

nesses, scourged with whips, buffeted, defiled with spittle, crowned with thorns, stripped of thy garments, nailed to an ignominious cross, and placed between two thieves; to have vinegar and gall given thee to drink, and to have thy sacred side pierced with a spear, mercifully grant, O Lord, through these dreadful pains, and all the circumstances of thy passion and death, which I, though unworthy, commemorate, that I may be delivered from the pains of hell, and, with the good thief, be conducted by thee to the mansions of eternal light. Amen.

Devotions to the Passion.

A CANTICLE OF PASSAGES FROM THE SCRIPTURES, IN HONOR OF THE PASSION OF OUR LORD.

Compiled by St. Catherine of Ricci, and suitable for all Fridays

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(Sung to the second Gregorian tone.)

MY friends and my neighbors have drawn near, and stood against me.

I was delivered up and came not forth: my eyes languished through poverty.

And my sweat became as drops of blood: trickling down upon the ground

For many dogs have encompassed me: the council of the malignant hath besieged me.

I have given my body to the strikers: and my cheeks to them that plucked them.

I have not turned away my face from them that rebuked me: and spit upon me.

For I am ready for scourges: and my sorrow is continually before me.

The soldiers platting a crown of thorns, placed it upon my head.

They have dug my hands and feet: they have numbered all my bones.

And they gave gall for my food: and in my thirst they gave me vinegar to drink.

All they that sought me laughed me to scorn: they have spoken with their lips and wagged their head.

They have looked and stared upon me: they parted my garments among them, and upon my vesture they cast lots.

Into thy hands I commend my spirit: thou hast redeemed me, O God of truth.

Be mindful, O Lord, of thy servants: when thou shalt come in thy kingdom.

And Jesus having cried out with a loud voice, gave up the ghost.

(The following verses are sung to the sixth Gregorian tone.)

THE mercies of the Lord: I will sing for all eternity.

Surely he hath borne our infirmities: and carried our sorrows.

He was wounded for our iniquities: he was bruised for our sins.

All we like sheep have gone astray: every one hath turned aside into his own way.

For the Lord hath placed upon him the iniquities of us all.

Arise, why sleepest thou, O Lord: arise, and cast us not off to the end.

(This verse is sung thrice, namely, by the Chanters, People, and Chanters.)

Behold, God is my Saviour: I will deal confidently, and will not fear.

We beseech thee, O Lord, help thy servants,

whom thou hast redeemed with thy precious blood.

V. Have mercy on us, O benign Jesus.
R. Who in thy clemency didst suffer for us.

Look down, we beseech thee, O Lord, on this thy family, for which Our Lord Jesus Christ did not hesitate to be delivered into the hands of the wicked, and suffer the torments of the cross.

R. Amen.

☞ Devotions to the Passion are generally concluded with a blessing given with a Crucifix, or with a relic of the true Cross.

Devotions to the Sacred Heart of Jesus in the Most Holy Sacrament.

LITANY OF THE SACRED HEART OF JESUS.

LORD, have mercy on us. *Lord, have mercy on us.*
Christ, have mercy on us. *Christ, have mercy on us.*
Lord, have mercy on us. *Lord, have mercy on us.*
Christ, hear us. *Christ, graciously hear us.*

God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus,
Heart of Jesus, formed in the womb of the most Blessed Virgin,
Heart of Jesus, hypostatically united to the Eternal Word,
Heart of Jesus, sanctuary of the Divinity,
Heart of Jesus, tabernacle of the most Holy Trinity,
Heart of Jesus, temple of all sanctity,
Heart of Jesus, fountain of all graces,
Heart of Jesus, most meek,
Heart of Jesus, most humble,
Heart of Jesus, most obedient,

Have mercy on us

Heart of Jesus, most chaste,
Heart of Jesus, furnace of love,
Heart of Jesus, source of contrition,
Heart of Jesus, treasure of wisdom,
Heart of Jesus, ocean of bounty,
Heart of Jesus, throne of mercy,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, sorrowful in the garden,
Heart of Jesus, wearied with the bloody sweat,
Heart of Jesus, filled with reproaches,
Heart of Jesus, consumed for our sins,
Heart of Jesus, made obedient even unto the death of the cross,
Heart of Jesus, pierced through with a lance,
Heart of Jesus, refuge of sinners,
Heart of Jesus, fortitude of the just,
Heart of Jesus, comfort of the afflicted,
Heart of Jesus, main strength of the tempted,
Heart of Jesus, terror of the devils,
Heart of Jesus, sanctification of hearts,
Heart of Jesus, perseverance of the good,
Heart of Jesus, hope of the dying,
Heart of Jesus, joy of the blessed,
Heart of Jesus, delight of all the Saints,

Have mercy on us.

Lamb of God, who takest away the sins of the world, *Spare us, O Jesus.*
Lamb of God, who takest away the sins of the world, *Hear us, O Jesus.*
Lamb of God, who takest away the sins of the world, *Have mercy on us, O Jesus.*

V. O most Sacred Heart of Jesus, have mercy on us.

R. That we may worthily love thee with our whole hearts.

Let us pray.

O GOD! who, out of thy immense love, hast given to the faithful and most Sacred Heart of thy Son, our Lord, as the object of thy tender affection; grant, we beseech thee, that we may so love and honor this pledge of thy love on earth, as by it to merit the love both of thee and thy gift, and be eternally loved by thee and this most blessed Heart in heaven: through the same Jesus Christ, Our Lord. Amen.

Through thy Sacred Heart, O Jesus! overflowing with all sweetness, we recommend to thee ourselves and all our concerns, our parents, confessors, relations, friends, benefactors, superiors, and enemies; take under thy protection this house, city, and kingdom; extend this thy care to all such as are under any affliction, and to those who labor in the agony and pangs of death; cast an eye of compassion on the obstinate sinner, and more particularly on the poor suffering souls in purgatory, as also on those who are engaged and united with us in the holy confraternity of honoring and worshipping thee. Bless these in particular, O bountiful Jesus! and bless them according to the extent of thy infinite goodness, mercy, and charity. Amen.

Pope Pius VI., to increase the piety of the faithful to the

devotion of the Sacred Heart of Jesus, granted an indulgence of seven years and seven quarantines, as often as they should with contrite hearts visit a picture of the Sacred Heart in any oratory, church, or chapel, and pray there for the intentions of the Pope.

And Pope Pius VII. granted to all who shall say devoutly one Pater Noster, one Ave Maria, one Credo, and the ejaculation—

"Oh, Sacred Heart of Jesus! I implore,
That I may daily love thee more and more."

1. Two plenary indulgences, one on the first Friday or first Sunday in every month. 2. On any day in the month, provided that on those days the usual conditions are complied with. 3. The Indulgence of seven years and seven quarantines on the four Sundays immediately preceding the feast of the Sacred Heart. 4. The indulgence of sixty days for every good work done. 5. A plenary indulgence at the hour of death to all who have been accustomed to say these prayers during life, and who, being penitent, invoke the holy name of Jesus.

An indulgence of one hundred days, once a day, to those who shall make the following offering with contrite hearts :—

"My loving Jesus, I give thee my heart, and I consecrate myself wholly to thee, out of the grateful love I bear thee, and as a reparation for all my unfaithfulness to grace, and, with thine aid I purpose never to sin again."

Prayer for those in their Agony.

MERCIFUL JESUS, Lover of Souls! I pray thee, by the agony of thy most Sacred Heart, and by the woes of thy immaculate Mother, wash in thy blood the sinners of the whole world who are now in their agony, and who are this day to die. Amen.

Heart of Jesus, once in agony, pity the dying.

An indulgence of one hundred days every time the above

prayer is said with a contrite heart, and a plenary indulgence to those who shall say it at least three times a day, for a month together, at three distinct intervals; to be gained on that day when, after Confession and Communion, they shall visit a church or public oratory, and pray there for a time, according to the intention of his Holiness.

Pope Pius VII. and Pope Leo XII. granted an indulgence of two hundred days to the faithful who shall, with contrite hearts, say the following "Act of Reparation" to Jesus in the most holy Eucharist.

Act of Reparation.

JESUS, my God, my Saviour, with that lowly homage with which faith itself inspires me, I worship thee, very God and very man; with my whole heart I love thee, inclosed in the most holy Sacrament of the Altar, in reparation for all the acts of irreverence, profanation, and sacrilege which I may have ever been so unhappy as to have committed, as well as for all such like acts that ever have been done, or which may God avert, ever may be done in ages yet to come. I adore thee, my God, not, indeed, according to the measure of thy merits, nor according to the greatness of my debt to thee; but according to the little strength I have, and fain would I adore thee with all the perfection of every reasonable creature. Meantime, I propose now and ever to adore thee, not only for those Catholics who adore thee not and love thee not, but also in the stead of and for the conversion of all heretics, schismatics, impious atheists, blasphemers, sorcerers, Turks, Jews, and idolaters. Jesus, my God, mayest thou be ever known, adored, loved, and praised every

day, every moment, in the most holy and most heavenly Sacrament. Amen.

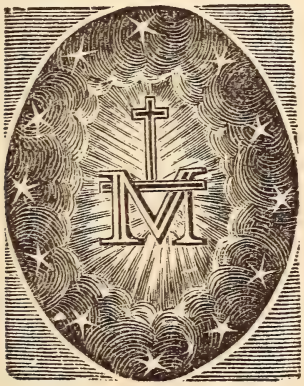
That the associates of the Sacred Heart may discharge the obligations required of them, they should daily repeat one Our Father, one Hail Mary, and the Creed, with the following aspiration:

"O Sacred Heart of Jesus, I implore,
That I may daily love thee more and more."

They should also spend one entire hour, at some period during the year, in the presence of the Blessed Sacrament, making Acts of Reparation, etc.

The Feast of the Sacred Heart of Jesus is kept on the Friday immediately following the Octave of Corpus Christi.

N. B.—All the devotions to the Blessed Sacrament, and also all those to the Sacred Heart, are very suitable to be used as prayers before or after receiving Holy Communion.



The Cord of St. Thomas Aquinas.

ST. THOMAS AQUINAS is the especial Patron of Youth, of Students, of Chastity, of Learning, and of Devotion to the Most Holy Sacrament. He is also a special Patron of Vocations to the Priesthood, and to the Religious State, he having, in his sixteenth year, heroically conquered a terrific temptation, planned against his virtue, by those who fruitlessly tried to make him abandon his design of being professed in the Holy Order of St. Dominic.

The Cord is of white linen, divided into two strings, in which are formed fifteen knots at equal distances, denoting the fifteen Mysteries of the Holy Rosary, to which the Saint was very devout.

So many graces were granted by God, especially in favor of purity, by the intercession of St. Thomas, and the touch of this Sacred Cord, that thousands of devout persons made for themselves cords of the same fashion, to wear around their waists. Father Camillo Quadrio, of the Company of Jesus, writes, "that if he had wished to tell all the graces received by the faithful by means of the Cord of St. Thomas, he would have filled whole volumes." St. Aloysius Gonzaga used to exhort his companions to a devotion to the Sacred Cord. St. Joseph Calasanctius did the same, and so did many other Saints. Many Popes confirmed the Confraternity of those who had a devotion to St. Thomas and to his Cord, under the name of the Angelic Warfare. Benedict XIII. assigned for the Feast of the Angelic Warfare the 28th of January, the day consecrated to the memory of the translation of the body af St. Thomas, and confirmed the following Indulgences granted by Gregory XIII., Sixtus V., and other Popes. Finally, Pius VII. granted some others by an Apostolic Decree, dated Rimini, May 8, 1814.

Indulgences granted to those who are Enrolled in the Angelic Warfare.

A PLENARY INDULGENCE.

1. On the day on which they shall be enrolled in the Angelic Warfare, if, with Confession and Communion, they propose to preserve the virtue of chastity, according to the condition of their own state.

2. On the 28th of January, the Feast of the Angelic Warfare, if, with Confession and Communion, they visit the Church, where their Confraternity is erected, and pray according to the intention of the Pope.

3. For saying every day, for the space of a month, the prayer, CHOSEN LILY, &c., a plenary indulgence once a month, with Confession and Communion.

4. At the point of death, if, with a penitent heart, they invoke the Most Holy Name of Jesus, with their heart, if they cannot with their tongue.

A partial indulgence of seven years and seven quarantines, if, with Confession and Communion, they visit the Church on the Feasts of Christmas, Easter, and Pentecost; of the Nativity, Presentation, and Assumption of the Blessed Virgin; on All Saints, the Conversion of St. Paul, and the Feasts of St. Gregory, St. Ambrose, St. Augustine, St. Jerome, St. Dominic, St. Peter Martyr, St. Vincent Ferrer, and St. Mary Magdalen, and in the Octave of All Souls.

An indulgence of one hundred days for every time that they shall say the prayer, CHOSEN LILY, &c.

AN INDULGENCE OF SIXTY DAYS.

1. For accompanying the Holy Viaticum, and if they are unable to do so, for saying one OUR FATHER and one HAIL MARY for the brethren of the Confraternity who have died, or one OUR FATHER and one HAIL MARY for the sick members.

2. For every time that they shall reconcile those who are at variance, and for any other work of mercy.

3. For any work of piety done according to the Institution of the Angelic Warfare, as to assist at Masses, Office, Meetings of the Confraternity, to say fifteen HAIL MARYS, in veneration of the fifteen Mysteries of the Rosary, or the prayers given below.

4. For those who shall be present at the Conclusions and Theological Disputations according to the doctrine of St. Thomas, maintained by those youths who are engaged in the Angelic Warfare.

Devout Prayers.

The following prayer was said by St. Thomas Aquinas, prostrate before the Cross that he had himself marked upon the wall with the burning brand, with which he repelled the last attack on his virginal purity; after which the Angels girded him with the Cord of perpetual chastity—a favor which his humility concealed until the approach of death, when he showed his Confessor what had happened to him.

DEAREST JESUS! I know well that every perfect gift, and, above all others, that of chastity, depends upon the most powerful assistance of thy Providence, and that without thee a creature can do nothing. Therefore, I pray thee to defend with thy grace, chastity and pu-

rity in my soul, as well as in my body. And if I have ever received the impression of anything sensible that can stain my chastity and purity, do thou, who art the Supreme Lord of all my powers, take it from me, that I may, with an immaculate heart, advance in thy love and service, offering myself chaste all the days of my life on the most pure altar of thy Divinity.

Amen.

Prayer to St. Thomas Aquinas.

CHOSEN LILY of Innocence, purest St. Thomas, to thee who didst preserve ever fair thy baptismal robe, to thee who, being girded by two Angels, was a true Angel in the flesh, to thee do I pray to recommend me to Jesus, the Immaculate Lamb, and to Mary, the Queen of Virgins, that I also, who bear about my loins thy Sacred Cord, may receive the gift of thy purity, and thus, imitating thee upon the earth, I may be one day crowned with thee, O great guardian of my purity, amongst the Angels in Paradise.

Our Father, Hail Mary, Glory be to the Father.

V. Pray for us, St. Thomas.

R. That we may be made worthy of the promises of Christ.

Prayer to be said on putting on the Sacred Cord, which is to be worn day and night.

GIRD me, O Lord, with the Cord of Purity, and, by the merits of St. Thomas, extinguish within me every evil desire, so that I may remain continent and chaste until death.

Amen.

Litany of the Most Holy Trinity.

LORD, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Blessed Trinity, hear us.
Adorable Unity, graciously hear us.
God, the Father of heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Father, from whom are all things,
Son, through whom are all things,
Holy Ghost, in whom are all things,
Holy and undivided Trinity,
Father everlasting,
Only-begotten Son of the Father,
Spirit, who proceedest from the Father and the Son,
Co-eternal Majesty of Three Divine Persons,
Father, the Creator,
Son, the Redeemer,

Have mercy on us.

Holy Ghost, the Comforter,
Holy, holy, holy Lord God of Hosts,
Who art, who wast, and who art to come,
God, Most High, who inhabitest eternity,
To whom alone are due all honor and glory,
Who alone doest great wonders,
Power infinite,
Wisdom incomprehensible,
Love unspeakable,

Have mercy on us.

Be merciful.
Spare us, O Holy Trinity.
Be merciful.
Graciously hear us, O Holy Trinity.

From all evil,
From all sin,
From all pride,
From all love of riches,
From all uncleanness,
From all sloth,
From all inordinate affection,
From all envy and malice,
From all anger and impatience,
From every thought, word, and deed contrary to thy holy law,
From thy everlasting malediction,
Through thy almighty power,
Through thy plenteous loving kindness,
Through the exceeding treasures of thy goodness and love,
Through the depths of thy wisdom and knowledge,
Through all thy unspeakable perfections,

Deliver us, O Holy Trinity.

We sinners,
Beseech thee, hear us.
That we may ever serve thee alone,
That we may worship thee in spirit and in truth,
That we may love thee with all our heart, with all our soul, and with all our strength,
That, for thy sake, we may love our neighbor as ourselves,
That we may faithfully keep thy holy commandments,
That we may never defile our bodies and our souls with sin,
That we may go from grace to grace, and from virtue to virtue,
That we may finally enjoy the sight of thee in glory,
That thou wouldst vouchsafe to hear us,
We beseech thee, hear us.
O blessed Trinity,
We beseech thee, deliver us.
O blessed Trinity,
We beseech thee, save us.
O blessed Trinity,
Have mercy on us.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

V. Blessed art thou, O Lord, in the firmament of heaven.

R. And worthy to be praised, and glorious, and highly exalted for ever.

Let us pray.

ALMIGHTY and everlasting God, who hast given to thy servants, in the confession of the true faith, to acknowledge the glory of the Eternal Trinity, and in the power of Majesty to adore the Unity; grant, we beseech thee, that, by steadfastness in this faith, we may ever be defended from all adversities: through Our Lord Jesus Christ. Amen.

Prayers for the Church, the Ruling Powers, etc.

E pray thee, O Almighty and Eternal God! who thro' Jesus Christ hast revealed thy glory to all nations, to preserve the works of thy mercy, that thy Church, being spread through the whole world, may continue, with unchanging faith, in the confession of thy name.

We pray thee, who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop, N. N., the vicar of our Lord Jesus Christ, in the government of his Church; our own

bishop, N. N. (or, *if he is not consecrated,* our bishop elect); all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct thy people into the ways of salvation.

We pray thee, O God of might, wisdom, and justice! through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with thy holy spirit of counsel and fortitude, the President of these United States; that his administration may be conducted in righteousness, and be eminently useful to thy people, over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws, framed for our rule and govern-

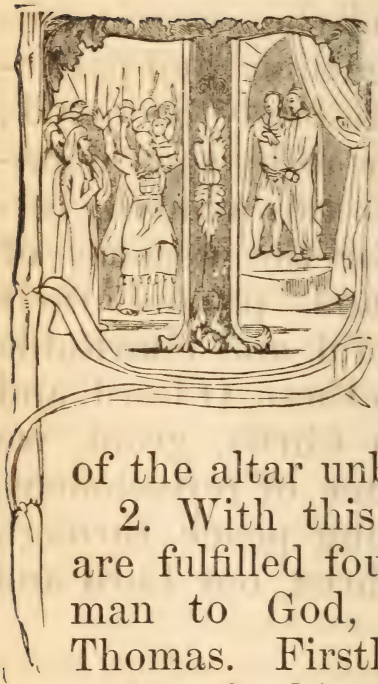
ment; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge; and may perpetuate to us the blessings of equal liberty.

We pray for his excellency, the governor of this State, for the members of the assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare; that they may be enabled, by thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise, to thy unbounded mercy, all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of thy most holy law; that they may be preserved in union, and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray thee, O Lord of mercy, to remember the souls of thy servants departed, who are gone before us, with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations, and friends; of those who, when living, were members of this congregation; and particularly of such as are lately deceased; of all benefactors, who by their donations or legacies to this church, testified their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, our Lord and Saviour. *Amen.*

On the Mass.



THE Mass renews the same sacrifice which Jesus Christ consummated on the cross; there is no difference, save that the sacrifice of the cross was bloody, and that of the altar unbloody.

2. With this stainless sacrifice are fulfilled four duties that bind man to God, according to St. Thomas. Firstly, we thereby honor him for his greatness and majesty; secondly, we offer satisfaction for the sins we have committed; thirdly, we thank the Lord for the benefits which we have received; and

fourthly, we implore him in behalf of our daily wants.

3. The Mass is of infinite value, because it collects the infinite merits of Jesus Christ; but its effects are limited according to the greater or less devotion of him who celebrates, who orders it to be celebrated, or assists at the celebration. The sea, says St. Augustine, contains immense waters, and we obtain a greater or lesser quantity of these waters, according to the size of the vessel with which we draw them up. Those immense waters collected in the ocean are a type of the immense merits of Jesus Christ collected in the Mass; the greater or lesser vase is the greater or lesser devotion of those who assist at the sacrifice.

4. We should assist at Mass very devoutly; and though a great number of Masses are valuable, fewer Masses and great devotion at them is more so.

5. On your way to Mass, say to yourself, "Be far from me, O thoughts

of earth! I go to the holy mount of God, where all ought to be sanctity and love!" Then enter the church in devout silence.

6. Before Mass begins, or at its beginning, make a brief but lively and affectionate act of contrition, by which you will still more purify your heart to assist and participate in the great Sacrifice to the God of purity.

7. Let every prayer, either vocal or mental, be so fitted, as to turn the Mass to the advantage of him who hears it. It will, therefore, be very useful to meditate on the symbols represented by the actions of the celebrant, as we see them described in many devotional books. But in preference to a meditation upon these symbols, we should make pious reflections, and still more resign the heart to devout love. They greatly err upon this point who are more solicitous of multiplying the prayers analogous to the actions of the priest which they read in their books, than of

making devout reflections and aspirations. Theirs are rather the prayers of a loquacious tongue than of a religious spirit.

8. Towards the end of the sacrifice, or at the time of its consummation, you should offer yourself, and all that you have, to that Jesus who offered himself for you to his eternal Father. You may then also make a spiritual communion.

9. On any particular occasion, or on the recurrence of our Saint's day, it will be well to have Mass celebrated by some priest of well-known piety, who is aware of our necessities, and will pray fervently in our behalf.

Prayers before Mass.

ON SUNDAYS.

IN the name of the Father, and of the Son, and of the Holy Ghost.

A. Amen.

O Lord, open thou our lips.

A. And our mouths shall declare thy praise.

Let us adore the Lord of Glory.

A. Let us adore the God of our salvation.

The King of Heaven inviteth us, and graciously calleth us into his sacred presence: to him we owe all the days of our lives; let us give, at least, this one to his service.

A. Let us adore the Lord of Glory.

Always are the angels assembled in their choirs above; always are the saints ready with their hymns; behold now the church also prepareth her solemn offices, and summoneth all her children to bring in their tribute of prayer and praise.

A. Let us adore the God of our salvation.

Come, let us rejoice before the Lord; let us sing joyfully to God our Saviour; let us make haste to approach his presence and proclaim his praises: for the Lord is a great God, and a great King above all gods; in his hands are all the ends of the earth.

A. Let us adore the God that made us.

Let us adore, and fall down, and lament before the Lord that made us: for he is the Lord our God, and we are his people, and the sheep of his pasture.

A. Let us adore and fall down before him.

To-day, if ye shall hear his voice,

harden not your hearts, but listen awfully to his word, and bend your knees before his holy altar.

A. We will adore the Lord of Glory, we will worship the God of our salvation. Our Father, *&c.*

An Act of Faith.

WE most firmly believe that there is one only true and living God; but that in this one God there are three persons, the Father, the Son, and the Holy Ghost: that the Son took to himself the nature of man from the Virgin Mary's womb, by the operation of the Holy Ghost; and that, in this our human nature, he was crucified and died for us: that afterwards he rose again, and ascended into heaven; whence he shall come to reward the just with everlasting glory, and to inflict everlasting punishments on the wicked. Moreover, we believe whatsoever else the Catholic Church proposeth to be believed; and this, be-

cause God, who is the sovereign truth, which can neither err, nor lead into error, hath revealed all these things to this his Church.

A. Grant, O God, that we may humbly receive, and firmly hold fast all those truths, which thou hast revealed, and thy Church hath proposed to our belief.

An Act of Hope.

O GOD, relying on thy almighty power, and thy infinite mercy and goodness; and because thou art faithful to thy promises: we trust in thee that thou wilt grant us forgiveness of our sins, through the merits of Jesus Christ thy Son: and that thou wilt give us the assistance of thy grace, with which we may labor to persevere to the end in the diligent exercise of all good works, and thus deserve to obtain the glory which thou hast promised in heaven.

A. This hope, thus grounded on thy mercy, thy power, and thy prom-

ises, still more, O God, confirm and strengthen in us.

An Act of Charity.

WE love thee, O God, with our whole hearts, and above all things, because thy infinite perfections are most worthy of our love, and because thou art infinitely good to us. For thy sake, also, we desire to love every neighbor as we do ourselves; we renounce every thought which is contrary to that love of one another, by which men are known to be the disciples of thy Son; we forgive all who have any way injured us, and we beg thy grace and mercy for all the world.

A. Thus only, O Lord, can we discharge our duty, and keep thy commandments, by loving thee above al things, and our neighbor as ourselves

An Act of Contrition.

O GOD, who art infinitely holy, an ever hatest sin: we beg thy pardo for all our offences against thee; we

detest them all, and are sorry for them, because they are displeasing to thee, O God of infinite goodness: by thy grace we will endeavor to sin no more, and we will avoid those occasions that have hitherto led us into sin.

A. Wherefore, O God, we come before thee this day, to beg pardon for all our past transgressions, and to implore thine assistance for the time to come.

RECEIVE, O holy Trinity, one God, the holy sacrifice of the body and blood of our Lord Jesus Christ, which I, thy unworthy servant, desire now to offer unto thy divine Majesty by the hands of this thy minister, with all the sacrifices which have ever been or are to be offered unto thee, in union with that most holy sacrifice offered by the same our Lord at the last supper, and on the altar of the cross. I offer it unto thee with the utmost affection of devotion, out of

pure love for thine infinite goodness, and according to the most holy intention of the same our Lord, and of our holy mother Church:

1. To the great and eternal glory and love of thy divine Majesty.

2. In acknowledgment of thy sovereign excellence and supreme dominion over us, and of our subjection to thee, and dependence upon thee.

3. In perpetual commemoration of the passion and death of the same Christ our Lord.

4. For the honor and increase of glory of the blessed Virgin, and of all the saints triumphant.

5. In eternal thanksgiving for all thy benefits, conferred upon the most sacred humanity of our Lord, upon the blessed Virgin his mother, upon the saints my patrons; and for all the benefits hitherto or yet to be conferred upon all the blessed and predestinated, and upon me, the most unworthy of all.

6. In satisfaction for my sins, and

for the sins of all the faithful, living or dead.

7. In particular, I offer it for the attainment of these (N, N), or for this (N) grace or blessing, for these persons (N, N) particularly recommended to me, and for all for whom I am accustomed or bound to pray; that thou wouldst grant to the departed rest, and to the living grace, to know, and love, and glorify thee perfectly now in this life, and hereafter blissfully in heaven. Accept and perfect this my desire, and vouchsafe thy abundant grace and blessing for its accomplishment.

Prayers at Mass.

Prayer at the beginning of Mass,

While the Priest says the Judica me, Deus, *etc.*

ALMIGHTY Lord of heaven and earth, behold I, a wretched sinner, presume to appear before thee this day, to offer up to thee by the hands of our High Priest, Jesus Christ, thy Son, the sacrifice of his body and blood, in union with that sacrifice which he

offered to thee upon the cross: first, for thine own honor, praise, adoration, and glory; secondly, in remembrance of his death and passion; thirdly, in thanksgiving for all thy blessings bestowed on him and on his whole Church, whether triumphant in heaven or militant on earth, and especially for those bestowed on me, the most unworthy of all; fourthly, for obtaining pardon and remission of all my sins, and of those of all others, whether living or dead, for whom I ought to pray; and lastly, for obtaining all graces and blessings both for myself and for thy whole Church. Oh! be thou pleased to assist me in such manner

by thy grace, that I may behave myself this day as I ought to do in thy divine presence, and that I may so commemorate the death and passion of thy Son, as to partake most plentifully of the fruits of it. Through the same Jesus Christ, our Lord. Amen.

At the Confiteor.

O BLESSED Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess, in the sight of the whole court of heaven, and of all thy faithful, my innumerable treasons against thy divine Majesty. I have sinned, O Lord, I have sinned: I have grievously offended through the whole course of

my life, in thought, word, and deed; and therefore am unworthy to lift my eyes to heaven, or so much as to name thy sacred name: how much more am I unworthy to appear here in thy sanctuary, and to assist among thy angels at these heavenly mysteries, which require so much purity; because Jesus Christ himself is here in person, both Priest and Victim! But, O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart: and therefore I here venture to come into thy temple, and with the poor publican, strike my breast, and say, God, be merciful to me a sinner. And I humbly hope to find this

mercy which I crave, through that passion and death which are here celebrated. O Fountain of Mercy, grant this mercy to me and to all poor sinners. Amen.

When the Priest ascends the steps of the Altar.

TAKE away from us our iniquities, we beseech thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

At the Introit.

GRANT, O Lord, we may be truly prepared for the offering this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

At the Kyrie eleison.

HAVE mercy on me, O Lord, and forgive me all my sins.

Have mercy on me, O Lord, have mercy on me.

The Gloria in excelsis.

GLORY be to God on high, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: thou who takest away the sins of the world, receive our prayers:

thou who sittest at the right hand of the Father, have mercy on us. For thou only art holy: thou only art the Lord: thou only, O Jesu Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

At the Collects.

O ALMIGHTY and eternal God, we humbly beseech thee mercifully to give ear to the prayers here offered thee by thy servant in the name of thy whole Church, and in behalf of us thy people. Accept them, to the honor of thy name, and the good of our souls; and grant to us all mercy, grace, and salvation. Through our Lord Jesus Christ. Amen.

(*Or, for a Saint's Day.*)

GRANT, we beseech thee, O Almighty God, that the examples of thy saints may effectually move us to reform our lives, that while we celebrate their festivals, we may also imitate their actions. Through our Lord Jesus Christ. Amen.

At the Epistle.

THOU hast vouchsafed, O Lord, to teach us thy sacred truths by the prophets and apostles: O grant that we may so improve by their doctrine and example in the love of thy holy name, and of thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow

the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by thy light, and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts. Through our Lord Jesus Christ. Amen.

At the Gradual.

HOW wonderful, O Lord, is thy name, through the whole earth! I will bless thee, O Lord, at all times; thy praise shall ever be in my mouth. Be thou my God and my Protector for ever: I will put my whole trust in thee; oh! let me never be confounded.

At the Gospel.

MAYST thou be ever adored and praised, O Lord, who, not content to instruct and inform us by thy prophets and apostles, hast even vouchsafed to speak to us by thy only Son our Saviour Jesus Christ, commanding us by a voice from heaven to hear Him: grant us, O merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy Gospel, is truth itself: nothing but wisdom in thy actions; power and goodness in thy miracles; light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal life: to whom shall

we go, but to thee, Eternal Fountain of Truth? Give me, O God, grace to practise what thou commandest, and command what thou pleasest.

The Nicene Creed.

I BELIEVE in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from

heaven, and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day he rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father: and he shall come again with glory to judge both the living and the dead: of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and life-giver, who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified; who spake by the prophets. And

one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

During the Offertory of the Bread and the Wine.

ACCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, and for all faithful Christians, living and dead; that it may avail me and them to life everlasting. Amen.

We offer thee, O Lord, the chalice of salvation, beseeching

thy clemency, that it may ascend before thy divine Majesty, as a sweet perfume, for our salvation, and for that of the whole world.

Accept us, O Lord, in the spirit of humility and a contrite heart: and grant that the sacrifice which we offer this day in thy sight may be pleasing to thee, O Lord God.

At the Lavabo.

OH, what cleanness and purity of heart ought we to bring with us to this great sacrifice! but, alas, I am a poor unclean sinner. Oh, wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

After the Lavabo, *when the Priest bows down at the middle of the Altar.*

O MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension: and grant that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. Amen.

At the Orate, Fratres.

MAY the Lord receive this sacrifice from thy hands, to the praise and glory of his own

name, for our benefit, and that of all his holy Church.

At the Secreta.

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee; and as we offer it to the honor of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter, through Jesus Christ. Amen.

(*Or, for a Saint's Day.*)

SANCTIFY, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N., and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever

directed to thy honor, through our Lord Jesus Christ.

At the Sursum Corda.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

The Preface.

IT is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. Through Christ our Lord: through whom the Angels praise thy Majesty, the Dominations adore, the Powers do hold in awe, the heavens, and

the Virtues of the heavens, and the blessed Seraphim do celebrate with united joy. In union with whom we beseech thee, that thou wouldst command our voices also to be admitted, with suppliant confession, saying:

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of thy glory. Hosanna in the highest.

Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

At the beginning of the Canon.

MOST merciful Father, who hast given us thy only Son to be our daily sacrifice, incline thine ears to our prayers, and favor our desires; protect,

unite, and govern thy whole Church throughout the world; pour forth thy blessing on his present Holiness, on our Bishop, and all true professors of the Catholic faith.

I offer thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honor and glory; in remembrance of my Saviour's passion, in thanksgiving for all thy benefits, in satisfaction for all my sins, and for the obtaining of thy grace, whereby I may be enabled to live virtuously and die happily. I desire thee likewise to accept it, O God, for my parents [*if alive*], relatives, friends, and benefactors; grant

them all blessings, spiritual and temporal. I offer it up also [*name the particular intention you offer it up for: as, for obtaining this virtue, overcoming that vice; for blessings, such as health, etc.*]. Likewise for all that are in misery; for those I have in any way injured either in word or deed; for all my enemies; for all those for whom my prayers are desired, especially N.; for the conversion of all sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all, according to their different necessities. Through the merits of thy only Son our Lord.

When the Priest spreads his hands over the Oblation.

GIVE ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf; and grant it may be effectual for the obtaining of all those blessings which he asks for us.

Behold, O Lord, we all here present to thee in this bread and wine the symbols of our perfect union. Grant, O Lord, that they may be made for us the true body and blood of thy dear Son; that being consecrated to thee by this holy Victim, we may live in thy service, and depart this life in thy grace.

At the Consecration.

Bow down your body and soul in solemn adoration; make an act of faith in the real presence of your Saviour's body and blood, soul and divinity, under the sacramental veils. Offer your whole self to him, and through him to his Father: beg that your heart and soul may be happily changed into him.

At the Elevation of the Host.

OST adorable body, I adore thee with all the powers of my soul. Lord, who hast given thyself entire to us, grant we may become entirely thine. I believe, O Lord; help my unbelief.

Most merciful Saviour, be

thou my protector; strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, good Jesus. Amen.

At the Elevation of the Chalice.

MOST adorable blood, that washest away all our sins, I adore thee: happy we, could we return our life and blood for thine, O blessed Victim.

O Jesus, do thou cleanse, sanctify, and preserve our souls to eternal life. Live, Jesus, in us, and may we live in thee. Amen.

After the Elevation.

AND now, O Lord, with grateful hearts we call to mind the sacred mysteries of thy passion and death, of thy resur-

rection and ascension. Here is thy body that was broken; here is thy blood that was shed for us; of which these exterior signs are but the figures, and yet in reality contain the substance. Now we truly offer thee, O Lord, that pure and holy Victim which thou hast been pleased to give us; of which all the other sacrifices were but so many types and figures.

At the Memento *for the Dead.*

I OFFER thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of [*here name whom you chiefly propose to pray for*], my par-

ents [*if dead*], relatives, benefactors, neighbors, *etc.* Likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them, *etc.* To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace: through the same Christ our Lord. Amen.

At the Nobis quoque Peccatoribus.

VOUCHSAFE to grant the same to us, poor and miserable sinners: judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we

hope, liberally extend to us thy grace and pardon.

We ask it of thee, in the name of thy dear Son, who liveth and reigneth eternally with thee, and in that form of prayer which he himself hath taught us.

At the Pater noster.

OUR Father, *&c.*

Deliver us from those evils which we labor under at present; from past evils, which are our manifold sins; and from all the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

At the Pax Domini.

THY body was broken, and thy blood shed for us: grant that the commemoration of this holy mystery may obtain for us peace; and that those who receive it may find everlasting rest.

At the Agnus Dei, *say with the Priest:*

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us thy peace.

After the Agnus Dei.

IN saying to thy apostles, My peace I leave with you, my

peace I give unto you; thou hast promised, O Lord, to all thy Church, that peace which the world cannot give; peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee, to whom we heartily desire to be united, through thy blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

[*If you intend to communicate, say instead:*

O LORD Jesus Christ, Son of the living God, who, accord-

ing to the will of the Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred body and blood from all my iniquities and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee; who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

Let not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy, may it be to me a safeguard and rem-

edy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.]

At the Domine, non sum dignus, *say with the Priest three times, striking your breast:*

LORD, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Such as do not intend to communicate sacramentally, may communicate spiritually, as follows:

MOST loving Jesus, I adore thee with a lively faith, who art present in this sacrament by virtue of thy infinite power, wisdom, and goodness. All my hope is in thee. I love thee, O Lord, with all my heart, who hast so loved me; and

therefore I desire to receive thee now spiritually; come, therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me, for I am hungry; strengthen me, for I am weak; enliven and sanctify me with thy sacred body and blood; deliver me from all sin, and make me always obedient to thy commands; and let me never be separated from thee, my Saviour, who, with the Father and the Holy Ghost, livest and reignest one God, for ever and ever. Amen.

At the Communion.

LET it be now, O Lord, the effect of thy mercy, that we, who have been present at this

holy mystery, may find the benefit of it in our souls.

At the Post-Communion.

WE give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name: accept it now to thy glory, and be ever mindful of our weakness.

Most gracious God, Father of mercy, grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy Son, our Lord Jesus Christ, may obtain for us at thy hands, mercy, and the remission of all our sins. Amen.

Concluding Prayer.

I RETURN thee now most hearty thanks, O my God,

through Jesus Christ thy Son, that thou hast been pleased to deliver him up to death for us, and to give us his body and blood, both as a sacrament and a sacrifice, in these holy mysteries, at which thou hast permitted me, a most unworthy sinner, to assist this day. May all heaven and earth bless and praise thee ever, for all thy mercies. Pardon me, O Lord, all the distractions and negligences which I have been guilty of this day in thy sight; and let me not depart without thy blessing. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands; and I beg that all my undertakings, all

my thoughts, words, and actions, may henceforward tend to thy glory, through the same Jesus Christ our Lord. Amen.

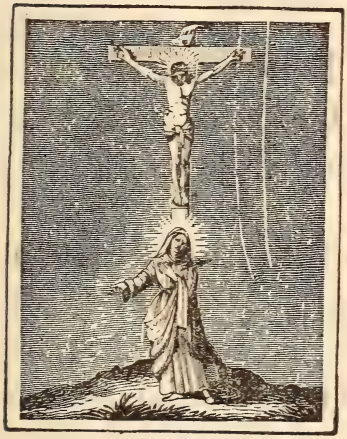
Gospel of St. John.

N the beginning was the Word, and the Word was with God, and God was the Word: the same was in the beginning with God. All things were made by him, and without him was made nothing that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

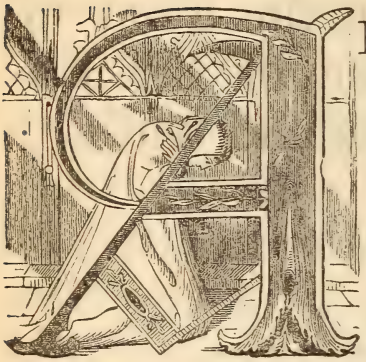
There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God: to those that believe in his name, who are born not of blood, nor of the will of

the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us; and we saw his glory, as it were the glory of the only-begotten of the Father full of grace and truth.



Prayers after Mass.



LMIGHTY everlasting God, we humbly beseech thee graciously to look down from thy high and holy place upon this congregation, and mercifully hear and accept the prayers of thy Church. Of thine infinite mercy be pleased to grant us pardon of all our sins, soundness of mind, health of body, and all the necessaries of life: grant also peace in our days, freedom from tempests, and fruitful seasons. Grant also to our prayers the unity of the Catholic faith, the extirpation of heresies, the destruction of wicked counsels, the increase of orthodox religion, fervor of love

and piety, sincere devotion, patience, and long-suffering in affliction, and joy in hope. Finally, grant us all things needful for the welfare of our souls and bodies, but, above all, whatever may promote the increase of thy glory. Through our Lord, *&c.*

I GIVE thee all possible praise and thanks, O Sovereign Creator, that thou hast permitted me this day to be present, and to assist at this holy sacrifice. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions; and grant that by the strength and virtue of those divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom, where, with the blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy

thee, and more worthily celebrate thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration, and gratitude.

Happy are they who dwell in thy house, O Lord: for ever and ever they will praise thee.

Thou art worthy, O Lord, to receive honor, glory, and power.

Praise the Lord, for he is good, for his mercy is everlasting.

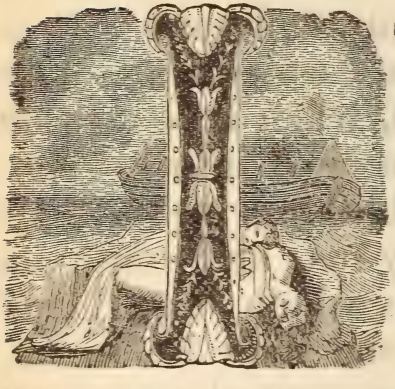
Who shall relate the wonders of the Lord? who shall publish his praises?

O DIVINE Saviour of our souls, who hast graciously been pleased to leave us thy precious body and blood in the most holy sacrament of the altar; we here adore thee with the most profound respect, and return thee our most humble thanks for all the graces which, by this mystery, thou hast communicated to us. Thou art the great source of every good gift: shower down then this day, we

beseech thee, thy benediction upon all who are here present, and upon thy whole Church; and, that nothing may put a stop to the course of thy graces, take from our hearts whatever is displeasing to thee; pardon our sins, which for the love of thee we sincerely detest: purify our hearts, and sanctify our souls. Bless us, O Jesus! with a blessing like to that which thou didst bless thy disciples, when leaving this earth thou didst ascend into heaven. Bless us with a blessing which may change us, purify us, and unite us perfectly to thee: which may fill us with thy spirit, and may be to us, even in this life, an assured pledge of that benediction which thou hast prepared for thy elect in thy heavenly kingdom. Amen.

A Method of hearing Mass,

WHICH MAY BE USED BY THOSE WHO ARE, THROUGH NECESSITY, ABSENT FROM CHURCH.



IT often happens that Christians, through distance of place, indisposition, or other unavoidable impediments, are hindered from being able to be present at the great sacrifice of the Mass; in which cases it is proper they should endeavor to assist thereat at least in spirit, which may be done with great fruit to their souls in this manner:—

Let them make choice of a proper time in the morning, and either by themselves, or, if they have a family,

summoning them together, let them go into their oratory, and there present themselves in spirit before the altar of God: after having bewailed their misfortune in being kept from these heavenly mysteries, let them join themselves in heart and affection with all that are offering this sacrifice to God at that time; representing more particularly to themselves that Mass which is then offered in the place where they commonly hear Mass, and applying themselves to the same devotions they commonly use in time of hearing Mass.

Thus, for example: At the *Confiteor*, let them confess their sins with a hearty repentance; at the *Kyrie Eleison*, let them cry out to God for mercy; at the *Gloria in Excelsis*, let them give adoration and glory to God; at the *Collects*, let them recommend to him their own and the Church's necessities; at the *Epistle* and *Gospel*, let them beg God's grace that they may conform their lives to his holy word; and so in like

manner, let them accommodate their devotion to all the other parts of the Mass; remembering always the *four intentions* of the sacrifice; the *Passion of Christ,* and a *Spiritual Communion;* uniting themselves in every part of this sacrifice with *Jesus Christ,* and offering themselves to God with him and through him.

The Penitential Psalms.*

Ant. Remember not, O Lord, our offences, nor those of our parents; neither take thou vengeance of our sins.

1. Psalm vi. *Domine, ne in furore.*

LORD, rebuke me not in thine indignation: nor chastise me in thy wrath.

2 Have mercy upon me, O Lord, for I am weak; heal me, O Lord, for my bones are troubled.

3 My soul also is troubled exceedingly: but thou, O Lord, how long?

* It is a pious custom to recite the seven penitential Psalms, respectively, by way of prayer against the seven deadly sins.

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

5 For in death there is no one that remembereth thee: and who will give thee thanks in hell?

6 I have labored in my groanings, every night will I wash my bed: and water my couch with my tears.

7 Mine eye is troubled through indignation: I have grown old among all mine enemies.

8 Depart from me, all ye that work niquity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my supplication: the Lord hath received my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them be turned back, and be ashamed very speedily.

Glory, *etc.*

2. Psalm xxxi. *Beati quorum.*

BLESSED are they whose iniquities are forgiven: and whose sins are covered.

2 Blessed is the man to whom the Lord hath not imputed sin: and in whose spirit there is no guile.

3 Because I was silent, my bones grew old: while I cried aloud all the day long.

4 For day and night thy hand was heavy upon me: I turned in my anguish, while the thorn was fastened in me.

5 I have acknowledged my sin unto thee: and my injustice have I not concealed.

6 I said, I will confess against myself my injustice to the Lord: and thou forgavest the wickedness of my sin.

7 For this shall every one that is holy pray unto thee: in a seasonable time.

8 But in the flood of many waters: they shall not come nigh unto him.

9 Thou art my refuge from the trouble which hath surrounded me: my joy, deliver me from them that compass me about.

10 I will give thee understanding,

and will instruct thee in the way wherein thou shalt go: I will fix mine eyes upon thee.

11 Be ye not like unto horse and mule, which have no understanding

12 With bit and bridle bind fast the jaws of those who come not nigh unto thee.

13 Many are the scourges of the sinner: but mercy shall compass him about that hopeth in the Lord.

14 Be glad, O ye just, and rejoice in the Lord: and glory all ye that are right of heart.

Glory, *etc.*

3. Psalm xxxvii. *Domine, ne in furore.*

O LORD, rebuke me not in thine indignation: nor chastise me in thy wrath.

2 For thine arrows stick fast in me: and thou hast laid thy hand heavily upon me.

3 There is no health in my flesh because of thy wrath: there is no rest to my bones because of my sins.

4 For my iniquities are gone over my head: and, like a heavy burden, press sorely upon me.

5 My wounds have putrefied and are corrupt: because of my foolishness.

6 I am become miserable, and am bowed down even to the end: I go sorrowfully all the day long.

7 For my loins are filled with illusions: and there is no soundness in my flesh.

8 I am afflicted and humbled exceedingly: I have roared for the groaning of my heart.

9 Lord, all my desire is before thee: and my groaning is not hidden from thee.

10 My heart is troubled, my strength hath failed me: the very light of mine eyes is gone from me.

11 My friends and my neighbors drew near, and stood up against me.

12 They that were once nigh me stood afar off: and they that sought after my soul did violence against me.

13 And they that sought to do me evil talked vanities: and imagined deceits all the day long.

14 But I, as a deaf man, heard not: and as one that is dumb, who openeth not his mouth.

15 I became as a man that heareth not: and that hath no reproofs in his mouth.

16 For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

17 For I said, Let not mine enemies at any time triumph over me: and when my feet slip, they have spoken great things against me.

18 For I am prepared for scourges: and my sorrow is always before me.

19 For I will confess mine iniquity: and will think upon my sin.

20 But mine enemies live and are strengthened against me: and they that hate me wrongfully are multiplied.

21 They that render evil for good spake against me, because I followed goodness.

22 Forsake me not, O Lord my God: go not thou far from me.

23 Haste thee to my help, O Lord God of my salvation.

Glory, *etc.*

4. Psalm l. *Miserere.*

HAVE mercy upon me, O God: according to thy great mercy.

2 And according to the multitude of thy tender mercies: blot out my iniquity.

3 Wash me yet more from my iniquity: and cleanse me from my sin.

4 For I acknowledge my iniquity: and my sin is always before me.

5 Against thee only have I sinned, and done evil in thy sight: that thou mayst be justified in thy words, and mayst overcome when thou art judged.

6 For behold, I was conceived in iniquities: and in sins did my mother conceive me.

7 For behold, thou hast loved truth: the uncertain and hidden things of thy

wisdom thou hast made manifest unto me.

8 Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

9 Thou shalt make me hear of joy and gladness: and the bones that were humbled shall rejoice.

10 Turn away thy face from my sins: and blot out all my iniquities.

11 Create in me a clean heart, O God: and renew a right spirit within my bowels.

12 Cast me not away from thy presence: and take not thy holy Spirit from me.

13 Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

14 I will teach the unjust thy ways: and the wicked shall be converted unto thee.

15 Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall extol thy justice.

16 Thou shalt open my lips, O Lord: and my mouth shall declare thy praise.

17 For if thou hadst desired sacrifice, I would surely have given it: with burnt-offerings thou wilt not be delighted.

18 The sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

19 Deal favorably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.

20 Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon thine altars.

Glory, *etc.*

5. Psalm ci. *Domine, exaudi.*

O LORD, hear my prayer: and let my cry come unto thee.

2 Turn not away thy face from me: in the day when I am in trouble, incline thine ear unto me.

3 In what day soever I shall call

upon thee: oh, hearken unto me speedily.

4 For my days are vanished like smoke: and my bones are dried up like fuel for the fire.

5 I am smitten as grass, and my heart is withered: for I have forgotten to eat my bread.

6 Through the voice of my groaning: my bones have cleaved to my flesh.

7 I am become like a pelican in the wilderness: and like a night-raven in the house.

8 I have watched: and am become like a sparrow that sitteth alone on the house-top.

9 Mine enemies reviled me all the day long: and they that praised me have sworn together against me.

10 For I have eaten ashes as it were bread: and mingled my drink with weeping.

11 Because of thine indignation and wrath: for thou hast lifted me up and cast me down.

12 My days are gone down like a shadow: and I am withered like grass.

13 But thou, O Lord, endurest for ever: and thy memorial to all generations.

14 Thou shalt arise and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

15 For thy servants have delighted in her stones: and they shall have compassion on the earth thereof.

16 The Gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory.

17 For the Lord hath built up Sion: and he shall be seen in his glory.

18 He hath had regard unto the prayer of the lowly: and hath not despised their petition.

19 Let these things be written for another generation: and the people that shall be created shall praise the Lord.

20 For he hath looked down from

his high and holy place: out of heaven hath the Lord looked upon the earth.

21 That he might hear the groaning of them that are in fetters: that he might deliver the children of the slain.

22 That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

23 When the people assemble together: and kings, that they may serve the Lord.

24 He answered him in the way of his strength: Declare unto me the fewness of my days.

25 Call me not away in the midst of my days: thy years are unto generation and generation.

26 Thou, Lord, in the beginning didst lay the foundations of the earth: and the heavens are the work of thy hands.

27 They shall perish, but thou endurest: and they all shall grow old as a garment.

28 And as a vesture shalt thou

change them, and they shall be changed: but thou art the same, and thy years shall not fail.

29 The children of thy servants shall continue: and their seed shall be directed for ever.

Glory, *etc.*

6. Psalm cxxix. *De profundis.*

OUT of the depths have I cried unto thee, O Lord: Lord, hear my voice.

2 Oh, let thine ears consider well: the voice of my supplication.

3 If thou, O Lord, shalt mark iniquities: Lord, who shall abide it?

4 For with thee there is propitiation: and because of thy law I have waited for thee, O Lord.

5 My soul hath waited on his word: my soul hath hoped in the Lord.

6 From the morning watch even until night: let Israel hope in the Lord.

7 For with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

Glory, *etc.*

7. Psalm cxlii. *Domine, exaudi.*

HEAR my prayer, O Lord; give ear to my supplication in thy truth: hearken unto me for thy justice' sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul: he hath brought my life down unto the ground.

4 He hath made me to dwell in darkness, as those that have been long dead: and my spirit is vexed within me, my heart within me is troubled.

5 I have remembered the days of old, I have thought upon all thy works: I have mused upon the works of thy hands.

6 I have stretched forth my hands unto thee; my soul gaspeth unto thee, as a land where no water is.

7 Hear me speedily, O Lord: my spirit hath fainted away.

8 Turn not away thy face from me: lest I be like unto them that go down into the pit.

9 Make me to hear thy mercy in the morning: for in thee have I hoped.

10 Make me to know the way wherein I should walk: for to thee have I lifted up my soul.

11 Deliver me from mine enemies, O Lord; unto thee have I fled: teach me to do thy will, for thou art my God.

12 Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou shalt quicken me in thy justice.

13 Thou shalt bring my soul out of trouble: and in thy mercy thou shalt destroy mine enemies.

14 Thou shalt destroy all them that afflict my soul: for I am thy servant.

Glory, *etc.*

Ant. Remember not, O Lord, our offences, nor those of our parents: neither take thou vengeance of our sins.

Litany of the Saints.

Ant. Remember not, O Lord, our offences, nor those of our fathers; neither take thou vengeance of our sins.

ORD, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.

God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Have mercy.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
Pray for us.

St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,
All ye holy orders of blessed Spirits,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,

Pray for us.

All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,

Pray for us.

All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecily,
St. Catherine,
St. Anastasia,
All ye holy Virgins and Widows,
Pray for us.

All ye holy men and women, Saints of God,
Make intercession for us.
Be merciful,
Spare us, O Lord.
Be merciful,
Graciously hear us, O Lord.
From all evil,
From all sin,
From thy wrath,
From sudden and unlooked-for death,
From the snares of the devil,
From anger, hatred, and all ill will,
From the spirit of fornication,
O Lord, deliver us.

From lightning and tempest,
From everlasting death,
Through the mystery of thy holy Incarnation,
Through thy Coming,
Through thy Nativity,
Through thy Baptism and holy Fasting,
Through thy Cross and Passion,
Through thy Death and Burial,
Through thy holy Resurrection,
Through thine admirable Ascension,
Through the coming of the Holy Ghost the Paraclete,
In the day of judgment,
We sinners,
Beseech thee, hear us.

O Lord, deliver us.

That thou wouldst spare us,
That thou wouldst pardon us,
That thou wouldst bring us to true penance,
That thou wouldst vouchsafe to govern and preserve thy holy Church,
That thou wouldst vouchsafe to

We beseech thee, hear us.

preserve our Apostolic Prelate, and all orders of the Church, in holy religion.
That thou wouldst vouchsafe to humble the enemies of holy Church.
That thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
That thou wouldst vouchsafe to grant peace and unity to all Christian people,
That thou wouldst vouchsafe to confirm and preserve us in thy holy service,
That thou wouldst lift up our minds to heavenly desires,
That thou wouldst render eternal blessings to all our benefactors,
That thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,
That thou wouldst vouchsafe to give and preserve the fruits of the earth,

We beseech thee, hear us.

That thou wouldst vouchsafe to grant eternal rest to all the faithful departed,
That thou wouldst vouchsafe graciously to hear us,
Son of God,
We beseech, etc.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Our Father (*secretly*).
V. And lead us not into temptation.
R. But deliver us from evil. Amen.

Psalm lxix. *Deus in adjutorium.*

O GOD, come to my assistance: O Lord, make haste to help me.

2 Let them be confounded and ashamed: that seek after my soul.

3 Let them be turned backward, and blush for shame: that desire evils unto me.

4 Let them be straightway turned backward blushing for shame, that say unto me: 'Tis well, 'tis well.

5 Let all that seek thee be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be magnified.

6 But I am needy and poor: O God, help thou me.

7 Thou art my helper and my deliverer: O Lord, make no long delay.

Glory be to the Father, *&c.*

V. Save thy servants.

R. Who hope in thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity approach to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them that do us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

V. Let them rest in peace.

R. Amen.

V. For our absent brethren.

R. Save thy servants trusting in thee, O my God.

V. Send them help, O Lord, from thy holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O GOD, whose property is always to have mercy and to spare, receive our humble petition: that we, and all thy servants who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved.

Graciously hear, we beseech thee, O Lord, the prayers of thy suppliants, and forgive the sins of them that confess to thee; that, of thy bounty, thou mayst grant us both pardon and peace.

Show forth upon us, O Lord, in thy mercy, thy unspeakable loving-kindness; that thou mayst both loose us from all our sins, and deliver us from

the punishments which we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thine anger, which we deserve for our sins.

Almighty, everlasting God, have mercy upon thy servant N., our Sovereign Pontiff, and direct him, according to thy clemency, into the way of everlasting salvation; that by thy grace he may both desire those things that are pleasing to thee, and perform them with all his strength.

O God, from whom all holy desires, all right counsels, and all just works do come, give unto thy servants that peace which the world cannot give; that our hearts being devoted to thy commandments, and the fear of our enemies being taken away, our times, by thy protection, may be peaceful.

Inflame, O Lord, our reins and heart with the fire of the Holy Spirit; that

we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Prevent, we beseech thee, O Lord, our actions by thy inspirations, and further them with thy continual help; that every prayer and work of ours may always begin from thee, and through thee be likewise ended.

Almighty, everlasting God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and works; we humbly beseech thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them stripped of their mortal bodies, may, by the grace of thy loving-kindness, and by the interces-

sion of all the Saints, obtain the remission of all their sins. Through thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, God, for ever and ever.

R. Amen.

V. O Lord, hear my prayer.

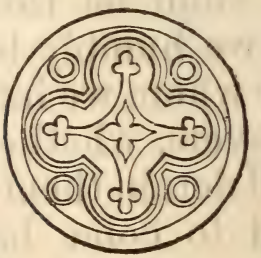
R. And let my cry come unto thee.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.



Practical Instructions

FOR MAKING A GOOD CONFESSION.

MANY Christians seem to think that to go to confession is a devotion of very little consequence, not to say a mere ceremony. They beat their breast, tell their sins to the Priest, and repeat with their lips the slight penance imposed upon them, and this is all. Thus it happens that many who go to confession, perhaps even frequently, do not amend their lives, and consequently derive little or no benefit from this Sacrament.

Now whoever has committed a mortal sin and does not make a good confession, has the two gates of Paradise, namely, innocence and penance, closed against him, and if he dies in this state, will be lost for

ever. If, therefore, you desire to save your soul, you should conceive a great idea of the immense importance of this Sacrament, and earnestly strive to make a good use of it, doing every thing in your power for that purpose. Confession, or Penance, is one of the Seven Sacraments instituted by Jesus Christ, and is necessary for salvation to all those who have fallen into mortal sin after baptism; hence it is called by the Holy Council of Trent, *a second plank in shipwreck.* In this Sacrament Jesus Christ has deposited his precious Blood, to be a life-giving fountain to cleanse our souls from the filth of sin, to heal them of their wounds, to strengthen and comfort them in their weaknesses and infirmities, and enrich them with his grace. This Divine Blood is dispensed to us by the Priest in the holy Absolution, and is abundantly poured upon all those souls who come to confession with proper dispositions. Oh, how fortunate is our lot, to be able at so small a cost to purchase Paradise again, which we had lost through our own fault!

For consider: what does it cost you to receive this Sacrament, by which your soul is cleansed from all its sins, even though they were more in number than the sins of

the whole world? Ah! very dear did it cost Jesus Christ to institute it,—no less than the scourging, the thorns, the nails, the cross, his blessed passion and death. But to enable you to appropriate to yourself the fruit of the Blood and Passion of your Redeemer, one act of true sorrow, one tear of sincere repentance, in a word, one good confession is sufficient. And yet Christians are so negligent and backward in approaching this Sacrament of reconciliation, of pardon and of peace, that it would almost seem they care but little for their own salvation, and set no value on the most precious Blood of the Son of God which was shed for their souls.

Go often, then, to confession; and if you should have had the grievous misfortune to fall into mortal sin, go *immediately:* do not think of living one single moment in mortal sin, because death might come upon you while in this state, and cast you into hell for all eternity. By means of a good confession, your soul is freed from the bondage of the devil, the chains of sin are broken, and your name is blotted out in hell, where it was written before: from an enemy you become at once a child of God, joint heir with Jesus Christ, and an inheritor of Para-

dise, beloved by Mary, the friend of angels, the companion of Saints; you are again capable of acquiring merits for everlasting life; you gain, once more, grace and the gifts which had been lost through sin, and you obtain strength to preserve you from falling again. There is joy throughout paradise, when a sinner confesses and turns with his whole heart to God.

But even though you are not conscious of any grave offence, go to confession often; for by frequent and good confessions the soul becomes stronger in keeping clear from the curse of sin, obtains fresh illumination, and is endued with an increase of grace and with the gifts of the Holy Spirit; and thus you will be better disposed to receive the favors of God, and will acquire new light by which to recognize the temptations of the devil, and strength to overcome them; and being cleansed more and more from daily faults and imperfections, you will advance in the sanctity which becomes a Christian. St. Catherine, St. Bridget, St. Charles, and St. Ignatius, confessed every day; St. Francis Borgia twice a day, before saying Mass, and before going to rest. It would be well for you to endeavor to make a rule of going to confession every eight

days. But, whenever you confess, you should take all possible care and pains in endeavoring to make good and profitable confessions. Now five things are requisite for making a good confession—examination of conscience, sorrow for sin, purpose of amendment, the declaration of all your sins to the Priest, and the performance of the penance imposed by him.

Examination of Conscience.

You should examine your conscience with all the diligence and care that a matter of such great importance demands; and therefore, in order to succeed in it, you should ask of Almighty God light and grace through the merits of Jesus Christ. The time and pains you devote to the examination of your conscience should be in proportion to the time since you last confessed, and to your occupations and duties. Find out therefore, in the first place, how long it is since you last went to confession,—whether you performed your penance, and whether you put into practice or not the advice which your Confessor gave you. Next go over one by one the commandments of God and of the Church, and see if you have transgressed any of them by

thought, word, deed, or omission. Then examine yourself upon the seven capital sins, and the obligations of your state and position. In order to assist your memory, you may think over where and with what persons you have been, and in what affairs you have been occupied. When you have found out your sins, keep in mind the number of them, as near as you are able, in order to tell them to your Confessor.

Sorrow.

As soon as you have finished your examination, pass on to sorrow for sin, which is the most important part. For want of true sorrow, innumerable confessions are either sacrilegious or invalid, and hence men so often break their word with Almighty God, and fall back again so easily into their old sins, and numbers are lost eternally. Sorrow is a true and lively horror which the soul feels for all the sins she has committed, together with a firm purpose of sinning no more.

1. Our sorrow must be *sovereign;* that is, we must detest sin above every other evil. So that, if you desire to make a good confession, you must hate sin more than every other ill, and be ready to accept any

punishment rather than fall back again into sin and offend Almighty God, who is the fountain of justice and all real good.

2. It must be *universal;* that is, you must detest and repent of *all* the sins you have committed.

3. It must be *supernatural;* that is, it must proceed from the grace of God, and from a motive derived from the light of faith, such as sorrow for having merited hell, for having lost paradise, or the like. But if you repent of your sins because you have offended God, who is the sovereign good, and worthy of all love, your sorrow will then be contrition—the sorrow, that is, of a child who has a lively horror of having offended his good father. Blessed will you be if your sorrow is such as this.

Many persons spend a long time in examining their conscience, and in relating long accounts to their Confessor, which very often are quite unnecessary, but hardly wait at all to consider the malice of their sins, to bewail them and detest them. Such persons, says St. Gregory, are like a wounded man, who tells the physician with all sorts of superfluous explanations the nature of his injury, and afterwards refuses to apply the remedy recommended. It is not so

much thinking, or so much talking, which will obtain the pardon of your sins, but bewailing them, and being sorry for them with your whole heart.

And since the most difficult, and at the same time the most necessary thing in confession is, to have this true sorrow for sin, I have given in the following preparation for confession, various considerations full of motives for sorrow and acts of contrition, which should be read with attention and slowly, and be pondered over one by one, so that they may penetrate the heart, and excite it to true sorrow.

Purpose of Amendment.

This means a firm and steady resolution never to offend Almighty God again. Many fail in making this purpose, especially those who have lived in habits of sin, and those who have relapsed into sin; and hence the ease with which men turn and betray Almighty God, and so soon fall back into the sins they have confessed.

This purpose of amendment must be—

1. *Firm:* that is, we must have a steady, quick, and resolute, strong and real will never to sin again.

Confession is not a mere recital of our

sins to the Confessor, telling our life as if we were telling a history; but it is an entire change of will, a change of sentiments, a change of affections and desires, a hatred of our sins as great as our love for them was. It means *a change of life.* Ask yourself whether, with all your confessions, you have changed your life?

2. It must be *universal:* that is, you must resolve never to commit any sin *whatever.*

3. It must be *efficacious.* You must not only promise God that you will never offend him again, but you must also heartily take means for not falling back. You must remove all voluntary proximate occasions of sin, and seek with all possible diligence to root out your evil habits. Unless you do this, your purpose will be made merely with your lips, and your confessions will be bad.

The Accusation.

THE accusation is a declaration of all your sins to an approved Confessor.

1. It must be *entire.* You should accuse yourself of all mortal sins, certain as well as doubtful, as you feel them in your conscience, and which have not yet been well

confessed. You must confess your sins according to their species or kind, and the exact number of them, neither more nor less, as far as is possible, and as you can recall them to mind.

2. It must be *sincere:* that is, you must not excuse yourself, or attempt to hide or make excuses for your sins. Many in the very act, as they suppose, of disburdening their conscience, only load it the more, because they do not accuse themselves sincerely of their sins, and so are more guilty after their confession than they were before it. It is of no use to wring absolution from the Confessor by telling the wrong number of sins, concealing others through shame, or not explaining them as they really are: to do this is nothing more nor less than to draw down upon yourself the wrath of God. Oh, how foolish, to be willing to go to hell, to be lost eternally, for not saying with sincerity a few words to your Confessor, who is bound to an inviolable secrecy, who is your spiritual father, who loves your soul and has compassion for your weakness, who is the minister of Jesus Christ, appointed by him to listen to and assist poor sinners!

Sacramental Penance.

Sacramental penance is a punishment imposed by the Confessor, when he has heard the sins of the penitent. In the ancient Canons of the Church, the most severe penances were imposed for a single grievous sin, and this, moreover, for years and years. But at present the Church has tenderly moderated this severity, and Confessors impose very light penances. Nevertheless, though the fervor of Christians has cooled, the malice and heinousness of sin is not changed, nor the severity of Divine justice: so that, besides accepting and performing the penance given you in confession, you will do well sometimes to add others of your own accord, by which to satisfy the justice of God; or, at least, try to gain the indulgences which the Holy Church offers so abundantly to us. Take care that you are not one of those who are dissatisfied with, and even refuse to accept the penance given them by their Confessor, because they fancy it is too severe. Is it a great thing after so many sins, after having so often deserved the most dreadful torments of hell, to submit to a punishment of the shortest possible duration? If Christians

had real faith, not only would they not refuse the penances of the Confessor, or neglect to perform them, but they would ask for more; since, by sacramental penance, we pay off much more of the debt of punishment than by penances of our own choosing, and it is of much greater merit than these, because it receives an especial value and power from the Sacrament and the merits of Jesus Christ.

Accept, then, with humility, the penance imposed upon you, and perform it, as soon as you are able, in a spirit of devotion and true sorrow.

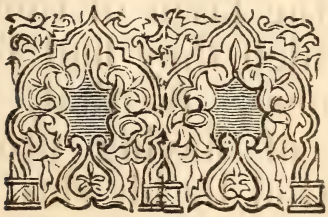
Preparation for Confession.

ON the day of your confession, repair to the church, if you are able, before you commence any other duty, and there kneel down at the foot of a crucifix, or before the Most Holy Sacrament, and place yourself in an especial manner in the presence of God; pray him to give you light and assistance, that you may be fitly

disposed to receive this Sacrament. As a guide and help to your prayers, you may avail yourself of those which are given below.

But I recommend you not to read them over in a superficial manner, nor in a hurry, as many people do when they take up a spiritual book, or say vocal prayers, which, because they are so often used, it is a common fault to say without attention, and merely from habit.

Read them with reflection, and unite to the acts and prayers a real feeling of the heart, and endeavor to excite within yourself the same affections of the will which are conveyed in the words. And if, from time to time, you pause devoutly, you will find abundance of matter for meditation, both in the preparation and thanksgiving.



Devotions for Confession.

OD, who wills not the death, but the repentance of a sinner, has, in the sacrament of penance, mercifully provided Christians with the means whereby they may obtain pardon for their sins, and be again restored to the favor of their heavenly Father, which they had forfeited by their offences. So that, whoever is conscious of having provoked the anger of God by his sins, ought diligently to apply himself to seek a reconciliation with him in the manner

he has prescribed and commanded. But then it ought to be his principal care, sincerely to perform all that is exacted of him, with a seriousness proportioned to the greatness of the work he is engaged in; ever remembering, that as mercy and pardon are promised to those who perform it worthily, so nothing less than a dreadful curse is pronounced against all those that do it negligently.

A Prayer

Before the Examination of Conscience.

AM perfectly sensible, O my God, that I have in many ways offended thy divine Majesty, and provoked thy wrath by my sins; and that if I obtain not pardon, I shall be cast out of thy sight for ever; I desire therefore to call myself to an

account, and look into all the sins whereby I have displeased thee: but, O my God, how miserably shall I deceive myself, if thou assist me not in this work by thy heavenly light. Grant me, therefore, thy grace, whereby I may discover all my imperfections,—see all my failings,—and duly call to mind all my sins,—for I know that nothing is hidden from thy sight. But I confess myself in the dark as to my own failings: my passions blind me, self-love flatters me, presumption deludes me; and though I have many sins which stare me in the face, and cannot be hidden, yet how many are there quite concealed from me! But discover even those to me, O Lord; enlighten my darkness, cure my blindness, and remove every veil that hides my sins from me, that I may be no longer a secret to myself, nor a stranger to my own failings; nor ever flatter myself with the thoughts of having repented, and at the same time nourish folly

and vice within my breast. Come, Holy Ghost, and by a beam of thy divine light illumine my understanding, that I may have a perfect view of all my sins and iniquities, and that, sincerely repenting of them, I may know thee, and be again received into thy favor.

Method of Examination of Conscience,

According to the threefold Duty we owe: 1. *To God;* 2. *To our Neighbor;* 3. *To Ourselves.*

I. *In relation to God.*

HAVE you omitted morning or evening prayer, or neglected to make your daily examination of conscience? Have you prayed negligently, and with wilful distractions? 2. Have you spent your time, especially on Sundays and holidays, not in sluggishly lying in bed, or in any sort of idle entertainment, but in reading, praying, or other pious exercises; and taken care that those under your charge have done the like, and not

wanted the instructions necessary for their condition, nor time for prayer, or preparation for the sacraments? 3. Have you spoken irreverently of God and holy things? Have you taken his name in vain, or told untruths? 4. Have you omitted your duty through human respect, interest, compliance, &c.? 5. Have you been zealous for God's honor, for justice, virtue, and truth, and reproved such as act otherwise? 6. Have you resigned your will to God in troubles, necessity, sickness, &c.? Have you faithfully resisted thoughts of infidelity, distrust, presumption, impurity, &c.?

II. *In relation to your Neighbor.*

1. Have you disobeyed your superiors, murmured against their commands, or spoken of them contemptuously? 2. Have you been troubled, peevish, or impatient, when told of your faults, and not corrected them? Have you scorned the good advice of

others, or censured their proceedings? 3. Have you offended any one by injurious threatening words or actions? 4. Or lessened their reputation by any sort of detraction; or in any matter of importance? 5. Or spread any report, true or false, that exposed your neighbor to contempt, or made him undervalued? 6. Have you, by carrying stories backward and forward, created discord and misunderstanding between neighbors? 7. Have you been froward or peevish towards any one in your carriage, speech, or conversation? 8. Or taken pleasure to vex, mortify, or provoke them to swear, curse, or any ways offend God? 9. Have you mocked or reproached them for their corporal or spiritual imperfections? 10. Have you been excessive in reprehending those under your care, or been wanting in giving them just reproof? 11. Have you qorne with their oversights and imperfections, and given them good counsel? 12. Have you

been solicitous for such as are under your charge; and provided for their souls and bodies?

III. *In relation to Yourself.*

1. Have you been obstinate in following your own will, or in defending your own opinion in things either indifferent, dangerous, or scandalous? 2. Have you taken pleasure in hearing yourself praised, or yielded to thoughts of vanity? 3. Have you indulged yourself in overmuch ease, or any ways yielded to sensuality? 4. Has your conversation been edifying and moderate; or have you been froward, proud, or troublesome to others? 5. Have you spent overmuch time in play, or useless employments, and thereby omitted, or put off your devotions to unseasonable times?

If such as confess often, fall into any of the more grievous sins not here mentioned, their own memory will easily suggest them; since it is impos-

sible for a tender soul to forget any mortal offence, which must of necessity afflict her, and, therefore, it may not be necessary for them to turn over the following table of sins, which is chiefly intended for general confessions.

An Examination for Confession.

THE First Commandment is broken,

First, by Sins against Faith.

1. To be ignorant of the principal mysteries of Christianity; of the Creed, of the Commandments of God, and his Church, or of the Sacraments. 2. Wilfully to doubt, or obstinately to err in any point of faith. 3. To have delayed embracing the true faith, out of human respect, interest, fear, &c. 4. To favor heretics, or wicked men, in supporting or approving their opinions or actions. 5. To endanger our faith by reading their books with pleasure. 6. To examine divine mysteries with curiosity, and secrets of Providence by pure human reason.

7. To contemn or deride holy things. 8. To abuse the words of the holy scripture, by perverting them to a wicked or profane sense, making them subservient to jests, or other ill purposes. 9. To desire to know things to come, which belong to God alone, or things past, or present, which are hid from us, and for this end to employ unlawful means, as *fortune-tellers*, or other superstitious inventions. 10. To give credit to dreams, or make superstitious observations; to employ prayers or sacred names to ill uses; to use charms, &c.

Secondly, by Sins against Hope.

1. By distrusting the mercies of God, and despairing of the pardon of our sins. 2. By presuming on God's goodness, without the least thought of amendment. 3. By deferring our conversion or repentance till the end of life. 4. By exposing ourselves to the danger of offending God either by company, reading, or otherwise, which

is called tempting God. 5. By exposing ourselves without necessity to some corporal danger; as sickness, wounds, or death. 6. By neglecting the remedies which God has appointed in these dangers, as physic for the body, or prayer and the sacraments for the soul.

Thirdly, by Sins against Charity.

1. By not loving God above all things, but rather choosing wilfully to offend him, than suffer any loss of honor, riches, &c. 2. By preferring the love of men before the love of God; or offending him through fear of being jeered or slighted. 3. By omitting our duty through shame, or human respect. 4. By thinking seldom of God, or being ashamed to speak of him; or by not hearkening to his inspirations, by forgetting his benefits, or neglecting to give him thanks.

Fourthly, by Sins against Religion.

1. By not adoring God, or praying

to him but seldom. 2. By praying without attention, and with wilful distractions. 3. By a want of respect to God in time of prayer; or by talking, or being present in holy places, without a becoming modesty and gravity in our looks, words, and actions.

Fifthly, by Sins against the Care we ought to have of our Salvation.

1. By a love of idleness. 2. By being too solicitous in temporal concerns, and neglecting the means of salvation. 3. By deferring amendment of life, or immediately desisting, after having begun it. 4. By neglecting the means of salvation; as the sacraments, prayer, good works, or performing them without devotion.

The Second Commandment is broken,

1. By taking the name of God in vain. 2. By swearing to what one knows, or doubts to be false. 3. By swearing to what is unjust, or preju-

dicial to others. 4. By swearing without necessity, though the thing itself be true and just. 5. By blaspheming God or holy things. 6. By cursing one's self, or others, or taking pleasure in hearing others swear or curse; or by provoking them to it. 7. By not reprehending them when one could and ought. 8. By making a vow to do what is impossible to fulfil; or to do what is evil and displeasing to God; or to do what one never intends to perform. 9. By breaking lawful vows, or deferring to fulfil them without just cause.

The Third Commandment is broken,

1. By doing servile works on Sunday, or causing others to do the like without necessity. 2. By employing a considerable part of Sundays or holydays in temporal affairs, &c. 3. By omitting to hear Mass, or not hearing it with due attention and reverence. 4. By spending Sundays and holydays in idleness and gaming.

The Fourth Commandment is broken,

I. By children. 1. By not paying due respect to their parents, or by despising them, either in their hearts or actions. 2. By not loving them, but wishing their death, or some misfortune; or by forsaking them in their necessities. 3. By not cheerfully obeying them; or by obeying them in things unlawful. 4. By slighting their representations, and resisting their corrections. 5. By putting them into a passion, and not taking care to pacify them.

II. By servants. 1. By disobeying their masters. 2. By a want of diligence in the trust that is required of them. 3. By neglecting the reasonable and just interests of their masters or employers. 4. By letting them sustain any kind of loss, through their sloth, neglect, &c. 5. By obeying them in things unlawful; as lying, swearing, stealing, &c.

III. By parents not discharging

their duty towards their children. 1. In not loving them, and supplying their corporal necessities. 2. In not being careful of their salvation. 3. In not correcting them when it is necessary; in flattering their passions, or indulging their evil inclinations. 4. In treating them with too much severity. 5. In not setting them good example. 6. In forcing them in the choice of their state of life.

IV. By masters. 1. In not taking due care to regulate the life and conversation of their servants. 2. In not allowing them to say their prayers, go to Mass on Sundays and holydays, and frequent the sacraments. 3. In commanding them to do something evil. 4. In treating them injuriously. 5. In not paying them their wages.

The Fifth Commandment is broken,

1. By anger, quarrelling, or threatening; or by injurious or reproachful words or actions against our neighbors. 2. By revenge, or deliberate

thoughts or desires of revenge. 3. By provoking, striking, challenging, wounding, or being the cause of another's death. 4. By bearing malice, refusing to salute or speak to any neighbor out of hatred or aversion, or refusing to be reconciled to him.

The Sixth Commandment is broken,

I. By the *hearing.*—In willingly giving ear to immodest words, discourses, songs, &c.

II. By the *sight.*—1. In looking on immodest objects. 2. In reading or keeping immodest books, or lending them to others.

III. By the *tongue.*—1. In speaking immodest words. 2. In relating improper stories or wicked actions of ourselves or others.

IV. By the *touch.*—In using indecent actions.

V. By *thoughts.*—By entertaining impure thoughts wilfully and with delight.

VI. By *immodest actions.*—1. In

committing the sin of impurity; and whether effected by soliciting, seducing with promises, or forcing; whether it be fornication, adultery, or incest. 2. In sins against nature.

The Seventh Commandment is broken,

1. By taking another's goods, and to what value. 2. By retaining what we know belongs to another. 3. By denying our debts, or wilfully delaying payment, to the prejudice of our neighbors. 4. By making unjust bargains or contracts, into which every trade or profession ought to make a strict inquiry. 5. By causing any damage to our neighbors. 6. By putting off false and counterfeit money. 7. By desiring another's property. 8. By not giving alms according to our ability; by not paying dues to our pastors, or by not contributing to the decent support of religious worship.

The Eighth Commandment is broken,

1. By giving false testimony; or

condemning the innocent, or discharging the guilty. 2. By detraction, either in laying something false to another's charge, or reporting for truth what is merely doubtful; or in revealing something as yet secret and unknown, though true, to the prejudice of some third person, without a just cause. 3. By lying, or speaking what we judge to be otherwise than we say, to the considerable prejudice of others. 4. By hypocrisy, which is a lie in action.

The Ninth and Tenth are broken,

By all unlawful and wilful desires of impurity and theft: which have been already mentioned in the sixth and seventh commandments.

The Precepts of the Church.

I. To keep certain appointed days holy, with the obligation of hearing Mass, and resting from servile works. II. To observe the days of abstinence and fasting. III. To confess our sins

to our pastors at least once a year. IV. To receive the blessed sacrament at Easter, or thereabouts. V. To contribute to the support of our pastors.

The examination on these precepts being very easy, we therefore proceed to

The Seven deadly Sins.

The Sin of Pride consists,

1. In entertaining too great an opinion of ourselves, or in valuing ourselves above our deserts. 2. In publishing what we think good in ourselves, that we may be esteemed by others. 3. In arrogance, by attributing to ourselves the good we have not. 4. In presumption and ambition, by confiding too much in our own strength. 5. In contempt of others, on account of the good opinion we have of ourselves, and when this contempt is manifested by words or actions, or by being severe, and exacting on inferiors. 6. In want of submission to our superiors, by disobeying them,

blaming their conduct, or murmuring against them. 7. In not acknowledging our faults; or when, in confessing the facts, we maintain we have done well, or at least allege false excuses. 8. In contempt of admonitions and corrections. 9. In discord. 10. In hypocrisy. 11. In curiosity, which inclines us to know things prejudicial to our salvation. 12. By ingratitude for God's benefits.

The sins of covetousness, luxury, and sloth, have been already examined, in the first, sixth, and seventh commandments.

The Sin of Gluttony,

In eating and drinking to excess, as far as they are prejudicial, either to our health or our reason, or any ways scandalous, or of ill example to others.

The Sin of Envy,

1. Trouble at the good success of our neighbor, or when we endeavor to do him an unkindness, or speak

often against him, or create an ill opinion of him in the mind of another. 2. When we rejoice at our neighbor's harm.

The Sin of Anger.

1. Not to endure any thing contrary to our inclinations. 2. To suffer ourselves to be hurried away by the emotions of wrath against those that give us any trouble. 3. To proceed to quarrels, injurious language, oaths, curses, threats; to take revenge, or to desire and wish to be in a capacity of exercising it. 4. To refuse to pardon injuries, or to be reconciled to our enemies, or to such of our neighbors with whom we have had some misunderstanding, or falling out.

A Prayer for obtaining Contrition.

I HAVE now here before me, O Lord, a sad prospect of the manifold offences whereby I have displeased thy divine Majesty, and which I am assured will appear in judgment

against me, if, by repentance and a hearty sorrow, my soul be not prepared to receive thy pardon. But this sorrow and this repentance, O Lord, must be the free gift of thy mercy, without which all my endeavors will be in vain, and I shall be for ever miserable. Have pity, therefore, on me, O merciful Father, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins: grant me true contrition, that I may bewail my base ingratitude, and grieve from my heart for having offended so good a God. Permit me not to be deluded by a false sorrow, as I fear I have been too often, through my own weakness and neglect: but let it now be thy gift, descending from thee, the Father of Lights, that so my repentance may be accompanied by an amendment and a change of life, that being thus acquitted from the guilt of my sins, I may once more be received into the number of thy servants. Amen.

Prayers before Confession.

HAVE pity on me, O God, and let me partake of the effects of thy great mercy. I here acknowledge, and am sensible of the multitude and enormity of my sins. It is thou, O my God, perfidious creature as I am, whom I have offended; it is against thee that I have rebelled. To follow my pleasures, and indulge my passions, I have abandoned thee, and lost thy grace; I, whom thou hast created to thine own likeness, and redeemed by the blood of thy only Son, have, by my sins, made my soul resemble those monsters of ingratitude, the infernal spirits; like them, I have forfeited heaven, my blessed country, and deserved hell and damnation, which I shall never be able to escape without the assistance of thy boundless mercy. The injury I have offered thee, O Lord, is so great, that it caused thy Son Jesus Christ, my Saviour, to suffer death. How, then, O my God! how can I

sufficiently deplore so great an evil! Who will give water to my head, and a fountain of tears to my eyes, that I may incessantly deplore my misery and malice, and do penance for my sin!

ALMIGHTY and eternal God, to whom are due all honor and glory: behold I (a miserable and unworthy sinner, who have hitherto lived in ingratitude and rebellion) come to thee, my Creator, my God, my Redeemer, my merciful Judge and my Saviour, accusing myself, and laying before thee all the abominations by which I have blasphemed thy sacred name, transgressed thy precepts, contemned thy will, and defiled both my soul and body. O my God, when I behold my misery, and consider how often I have abused thy gifts and blessings, despised thy goodness, neglected thy service, added daily sin to sin, and preferred myself, my passions, and other creatures, to my duty, and thy commands, I cannot but

consider myself as unworthy either to lift up my eyes to heaven, or appear in thy presence. But whither, O Lord my God, shall I flee from thy face? Where shall I conceal myself from thy anger? Who can restore me to thy favor? It is only from thy goodness that I can expect so great a blessing: for art not thou my Father, whose mercies are infinite, and whose compassion knows no bounds? And I, though unworthy of the name of thy child, acknowledge no other Father but thee. Wherefore, I prostrate myself at the feet of thy mercy, and beseech thee, by thy almighty power, goodness, and wisdom, to pardon, purify, and acquit me from the guilt of all my sins. Receive me again into thy favor, O Lord, and confirm me in all good, that my soul, being entirely possessed by thee, may be prepared for glory. And that my petition may find acceptance, I appeal to thee, sweet Jesus, Son of the living God, the Advocate and Mediator betwixt

us sinners and thy eternal Father, humbly beseeching thee, through that infinite charity which brought thee from heaven to the ignominy of the cross, and thy precious blood spilt thereon, that I may now partake of the benefit of thy sufferings, and be cleansed from all my offences: that by thy assistance I may sincerely repent and amend of all my failings: that dying to myself and the world, I may live only to thee, and never suffer either passion or pleasure to divide me from thee any more.

ALAS, my Father and my God, how comes it to pass that I should have so often offended thee! Thou seest, O Lord, neither goodness nor health in me; have mercy therefore on me, for I have sinned against thee. Heal my soul, O Lord, for thou only art my hope and strength. Alas, my God, how many and dangerous are my wounds! how great my weakness and misery, for the curing of which thou

wast crucified and slain: and to whom shall I complain of all these my evils, if not to thee, O Lord, the Saviour and Redeemer of my soul? Be merciful, therefore, to me a sinner, sweet Jesus! for nothing is more pleasing to thee than to have compassion on those that are miserable. Restore me to thy favor; receive me again into thy friendship, and cast me not off on account of my offences; for what can I, miserable creature, do, but offend? And what canst thou, O infinite Goodness, do, but have mercy and spare? Spare me, therefore, according to thy infinite goodness, and grant me now tears of sincere repentance, that I may mourn for the evils I have committed. Grant that I may sincerely grieve for having sinned against thee, my God, my Creator and Redeemer. Soften my hardened heart, that I may, with unfeigned sorrow, repent for not loving, nay, for despising and offending thee. What shall I, most miserable and wicked creature, do, O God, to

serve thee? Whilst I behold myself, I see no hopes of amendment; all my confidence and hopes of mercy are in thee. Help me, therefore, O Lord, and be thou the strength of my soul, that I may from this moment detest and forsake all my past evils; that I may conquer my passions, reform all my bad habits, and by a true change of life and manners, be entirely united to thee, and with thee live for ever. Amen.

TO thee, O merciful Jesus, in the bitterness of my soul I come, beseeching thee to have compassion on me, and deliver me from my sins: despise not, O God, the cries of thy lost sheep; reject not the sighs of thy prodigal child, who desires to return home to thee, and to be received again into the number of thy servants. I am sorry for all the sins I have committed, and detest them here in thy presence: because I love thee above all things, and honor thee as my gracious God,

worthy of infinite love. And for this reason I now firmly purpose to suffer all evils, nay, even death itself, rather than willingly consent to sin. I resolve to make an exact confession of all my offences, faithfully to discharge whatever shall be enjoined for my punishment or amendment, and carefully to avoid all occasions of sin. And if any thing be wanting of true contrition to this my sorrow, may thy sacred passion, O blessed Jesus, thy precious blood and infinite merits, supply all the defects of my weakness: for it is in thy death I place all my trust; through thee I firmly hope to obtain pardon of all my sins, grace to overcome my vicious habits, and perseverance to the end in the good resolutions I have now made in thy presence. As, therefore, it is by thee I come to the knowledge of my misery, so it is by thee my good purpose and sorrow for my offences must be perfected. May the fire, therefore, of divine love now inflame my soul,

and consume therein whatever is displeasing to thy infinite goodness. Sanctify my heart,—purify my affections and desires,—that, dying to myself, I may ever live to thee, and at length depart this life in thy grace and favor. Amen.

At Confession.

Here you should reflect upon the measures which you ought to take for an entire amendment of your life, considering well what have been the occasions of your sins; what circumstances are apt to prove dangerous to you; what precautions you ought to take against those dangers in future; what pious exercises you ought to practise daily; when, and how often, approach the Sacraments, &c.

When you find yourself heartily sorry for having offended God, and fully determined for the time to come to amend your life, and avoid all mortal sins, and the immediate occasions of them: then humbly approach the tribunal of Penance, and, kneeling by the Priest, make the sign of the Cross, and ask his blessing, saying, "Father, bless me, for I have sinned."

After receiving the blessing, say the Confiteor to "through my most grievous fault;" *and then begin a plain, entire, and discreet confession of your sins, thus:* "Since my last confession, which was a week, a fortnight, or a month, ago, I have, or I have not complied with my penance, and I accuse myself that,—" *avoiding unnecessary accusations, or irrelevant matter, neither obscuring your offences by ambiguous expressions, nor concealing any mortal sin, or any circumstance which changes its nature; mention how often you have committed it, and fail not to state whether it be habitual. Having sincerely declared all you can remember, conclude thus:* "For these and all my other sins and imperfections, which I cannot call to mind, I am heartily sorry, purpose amendment for the future, and humbly ask pardon of God, and penance and absolution of you, my ghostly Father." *Then humbly bowing down, finish the Confiteor, saying,* "Therefore, I beseech thee," &c.

This being concluded, you must listen attentively to the instructions of the Priest, accept with humility the penance he enjoins, and while he imparts absolution,

renew your sorrow, making an act of contrition, or repeating the following prayer:

O MERCIFUL God, as, at the words of thy Angel, the chains fell from the feet of St. Peter, and he was immediately restored to liberty, so grant, that by the words of this holy Sacrament, pronounced by the Priest, the chains of my sins may be loosed, and all my offences pardoned. Amen.

O God, be merciful to me a sinner.

Jesus, Son of David, have mercy on me.

Thou, who sufferedst for me, have mercy on me.

Prayers after Confession.

RETURN thee thanks, O loving Father, for having admitted me into this sacrament, wherein suffering thy mercy to take place of thy justice, thou hast cast all my sins out of thy sight. Grant me now thy grace, O Lord, that by sincere and perfect contrition, my repentance may be like that of David and Peter, that my offences being effectually remitted, I may hereafter continue faithful in thy service. But this I cannot do, unless with the aid of thy grace; for without it my soul will remain barren and dry, like earth without water. I am perfectly sensible of my own weakness and inability to do any thing that is good, or acceptable to thee. The only consola-

tion and confidence I have is to raise up my eyes to my Jesus, to his tears and sufferings; that thy justice being appeased thereby, thou mayst open to me the gates of mercy, and receive me into thy favor. Look down, therefore, on me, with an eye of pity, and have compassion on my miseries. O meek and merciful Lord! strike this hard and obdurate heart of mine, that it may burst forth into a fountain of healing waters,—the waters of sincere contrition, wherewith my soul may be cleansed and purified. Perfect the work thou hast begun in me, for I am thy servant, and grant that the confession I have made may be acceptable in thy sight, and that whatever is wanting towards its perfection through my weakness, may be supplied by thy infinite goodness and mercy. Thy mercy, therefore, I implore, and through it beg pardon of all my sins; firmly purposing in thy presence to avoid every thing that may be displeasing to thee, and to

apply myself with all diligence to the practice of virtue. I hope thou wilt not refuse me thy assistance, since thou, O Lord, hast promised never to forsake those that trust in thee. Permit my heart to be no longer hurried away by the follies of this life, nor to experience my own weakness in my wonted relapses. It is high time I should be converted from my evil ways, forsake my errors, and amend my failings; since hitherto, alas! so many days and years have elapsed in good purposes, but with very little improvement of my soul. Command, therefore, O sovereign Lord, my rebellious heart, and force it to a compliance with thy law. Break all my passions, rule my affections, direct my desires, strengthen my good endeavors, and give ear now to thy unworthy servant. Let not my wickedness make thee forget thy goodness; for though my sins cry aloud for justice, yet thou still hast mercy, whereby thou canst save, and once more receive me into

thy favor, my God, my Lord, and all my hope, who livest and reignest for ever and ever.

O GOD of mercy, having now, through thy gracious goodness, disburdened my conscience of the guilt wherewith it was oppressed, and, in the humblest manner I was able, discovered all the sins I could recollect, to thy minister, my ghostly father, I most humbly beseech thee to accept this confession, and forgive me all my trespasses, as well those I have forgotten as those I have remembered. Grant me grace, O Lord, to live more carefully hereafter, and to abstain from my former vices, which I utterly detest, firmly purposing never to be guilty of them any more. But especially, O most merciful and bountiful Saviour, enable me to withstand those temptations with which I am most infested, and to avoid all occasions of offending thee for the future. If the just man fall seven times in the day, how much

more reason have I to be jealous of myself, O Lord, and to fear that I shall not be steadfast in my resolutions, having, through my own frailty and vicious customs, increased the natural blindness and weakness in which I was born. Yet, O Lord, I firmly purpose, through thy merciful assistance, never to consent to any mortal sin, from which I humbly beseech thee to preserve me while I live; and, as to my venial sins and imperfections, I resolve to strive against them, and hope, through thy goodness, at length, to amend them.

Devotions for Communion.*

ACRED banquet, in which Christ is received: the memory of his passion is renewed; the mind is filled with grace; and a pledge of future glory is given to us. Alleluia.

O Lord, how sweet is thy Spirit, who, to show thy sweetness to thy children, by most sweet food from heaven, dost fill the hungry with good things, sending the rich empty away.

I am the bread of life. Your fathers did eat manna in the desert, and they died. This is the bread that came

* For larger form, see Golden Manual.

down from heaven, that if any one eat of it, he may not die.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever.

The merciful Lord hath given food to them that fear him, in remembrance of his wonderful works.

He fed them with the fat of wheat; and filled them with honey out of the rock. Alleluia.

Direct your Intention.

LORD Jesus, King of everlasting glory, behold I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honor and glory, and the good of my soul. I desire to receive thee, because it is thy desire, and thou hast so ordained: blessed be thy name for ever. I desire to come to thee like Magdalen, that I may be delivered from all my evils, and embrace thee, my only good. I desire to come to thee that I may be happily united to

thee, that I may henceforth abide in thee, and thou in me; and that nothing in life or death may ever separate me from thee.

Commemorate the Passion of Christ.

I DESIRE, in these holy mysteries, to commemorate, as thou hast commanded, all thy sufferings; thy agony and bloody sweat; thy being betrayed and apprehended; all the reproaches and calumnies, all the scoffs and affronts, all the blows and buffets, thou hast endured for me; thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; thy crucifixion and death, together with thy glorious resurrection and triumphant ascension. I adore thee, and give thee thanks for all that thou hast done and suffered for us; and for giving us, in the most blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood which was offered for us.

Make an Act of Faith.

I MOST firmly believe, O Jesus, that in this holy sacrament thou art present verily and indeed; that here is thy body and blood, thy soul and thy divinity. I believe that thou, my Saviour, true God and true Man, art really here, with all thy treasures; that here thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most steadfastly believe, because it is what thou hast taught us by thy holy Church.

Make an Act of Contrition.

O LORD, I detest, with my whole heart, all the sins by which I have offended thy divine Majesty, from the first moment that I was capable of sinning to this very hour. I desire to lay them all at thy feet, to be can-

celled by thy precious blood. Hear me, O Lord, by that infinite love by which thou hast shed thy blood for me. Oh, let not that blood be shed in vain! I detest my sins, because they have offended thy infinite goodness. By thy grace I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live; and, according to the best of my power, will do penance for them. Forgive me, dear Lord, for thy mercy's sake; pardon me all that is past; and be thou my keeper for the time to come, that I may never more offend thee.

Make an Act of Divine Love.

O LORD Jesus, the God of my heart and the life of my soul, as the heart pants after the fountains of water, so does my soul pant after thee, the fountain of life, and the ocean of all good. I am overjoyed at hearing the happy tidings, that I am to go into the house of the Lord; or rather,

that our Lord is to come into my house and take up his abode with me. Oh, happy moments, when I shall be admitted to the embraces of the living God, for whom my soul languishes with love! Come, Lord Jesus, and take full possession of my heart for ever! I offer it to thee without reserve; I desire to consecrate it eternally to thee. I love thee with my whole soul above all things; at least, I desire so to love thee. It is nothing less than infinite love that brings thee to me; oh, teach me to make a suitable return of love!

Humbly beg God's grace.

BUT, O my God, thou knowest my great poverty and misery, and that of myself I can do nothing: thou knowest how unworthy I am of this infinite favor, and thou alone canst make me worthy. Since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest; to prepare me for thyself.

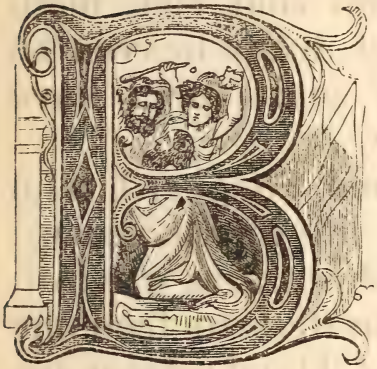
Cleanse my soul from its stains; clothe it with the nuptial garment of charity; adorn it with all virtues, and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art here pleased to choose for thyself, and make me one according to thy own heart; that this heavenly visit, which thou designest for my salvation, may not, by my unworthiness, be perverted to my own damnation. Never let me be guilty of thy body and blood by an unworthy communion. For the sake of this same precious blood, which thou hast shed for me, deliver me, O Jesus, from so great an evil.

Implore the Prayers of the Blessed Virgin and of the Saints.

O ALL ye blessed angels and saints of God, who see him face to face whom I here receive under these humble veils; and thou most especially, ever-blessed Virgin, Mother of this same God and Saviour, in whose sacred

womb he was conceived and borne for nine months; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to be brought one day to enjoy him with you in our true country, there to praise him and love him for ever.

Prayers after Communion.



EHOLD, O Lord, I have thee now who hast all things. I possess thee, who possessest all things, and who canst do all things: take off my heart, then, O my God and my All, from all other things but thee, for in them there is nothing but vanity and affliction of spirit. Let my heart be fixed on thee alone; let me ever repose in thee, for in thee is my treasure, in

thee is the sovereign truth, true happiness, and a blessed eternity.

Let my soul, O Lord, feel the sweetness of thy presence. Let me taste how sweet thou art, O Lord! that, being allured by thy love, I may never more run after worldly pleasures; for thou art the joy of my heart, and my portion for ever.

Thou art the Physician of my soul, who healest all our infirmities by thy sacred blood. I am that sick man, whom thou camest from heaven to heal: oh, heal my soul! for I have sinned against thee.

Thou art the good Shepherd, who hast laid down thy life for thy sheep; behold, I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood: take me now upon thy shoulders, to carry me home. What canst thou deny me, who hast given me thyself? Guide thou me, and I shall want nothing in the place of pasture where thou hast put me, until thou bringest

me to the happy pastures of eternal life.

O true light which enlightenest every man that cometh into this world, enlighten my eyes, that I may never sleep in death.

O King of heaven and earth, rich in mercy, behold I am poor and needy; thou knowest what I stand most in need of; thou alone canst assist and enrich me. Help me, O God, and out of the treasures of thy bounty succor my needy soul.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world: oh, take away from me whatever may hurt me, and displease thee, and give me what thou knowest to be pleasing to thee, and profitable to myself.

O my God and my All, may the sweet flame of thy love consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me.

Acts of Devotion, Praise, and Thanksgiving after Communion.

LORD Jesus Christ, my Creator and my Redeemer, my God and my All, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor dwelling, this house of clay of my earthly habitation. Bow down thyself, with all thy powers, O my soul, to adore the sovereign Majesty which hath vouchsafed to come to visit thee; pay him the best homage thou art able, as to thy first beginning, and thy last end; pour thyself forth in his presence in praises and thanksgivings; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mercy and bounty to thee.

What return shall I make to thee, O Lord, for all thou hast done for me? Behold, when I had no being at all, thou didst create me; and when I was gone astray, and lost in my sins, thou didst redeem me, by dying for me. All that I have, all that I am, is thy gift; and now, after all thy other favors, thou hast given me thyself: blessed be thy name for ever! Thou art great, O Lord, and exceedingly to be praised; great are thy works, and of thy wisdom there is no end; but thy tender mercies, thy bounty and goodness to me, are above all thy works: these I desire to confess and extol for ever.

Bless, then, thy Lord, O my soul, and let all that is within thee praise and magnify his name. Bless thy Lord, O my soul, and see thou never forget all that he hath done for thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye angels of the Lord, bless the Lord, praise and glorify his holy name.

Bless the Lord, all ye saints, and let the whole Church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me; and so, in some measure, supply for what is due from me. But as all this still falls short of what I owe thee for thy infinite love, I offer to thee, O eternal Father, this same Son of thine whom thou hast given me, and his thanksgiving, which is infinite in value. Look not, then, upon my insensibility and ingratitude, but upon the face of thy Christ, and with him, and through him, receive this offering of my poor self, which I desire to make to thee.

N. B. Here also may be recited the *Canticle of the Three Children*, the *Te Deum*, or some Psalms of praise.

Petitions after Communion.

O MOST merciful Saviour, behold, I have presumed to receive thee this day into my house, relying on thy infinite goodness and mercy, and

hoping, like Zaccheus, to obtain thy benediction. But, alas, with how little preparation! with how little devotion! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of thee. Thou seest, O Searcher of hearts, all my maladies, and all the wounds of my soul. Thou knowest how prone I am to evil, and how backward and sluggish to good. Who can heal all these my evils but thou, the true physician of my soul, who givest me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities? Dispel the darkness of ignorance from my understanding by thy heavenly light; drive away the corruption and malice of my will by the fire of divine love and charity; strengthen my weakness with heavenly fortitude; subdue in me all evil passions, particularly that which is most deeply rooted in me; stand by me henceforward in all my temptations, that

may never more be overcome; and grant me that I may rather die a thousand deaths than live to offend thee mortally.

O my Jesus, thou art infinitely rich, and all the treasures of divine grace are locked up in thee! These treasures thou bringest with thee when thou dost visit us in the blessed sacrament, and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This it is that gives me confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I stand so much in need of. Oh, increase and strengthen my belief of thy heavenly truths; and grant that henceforward I may ever live by faith, and be guided by the maxims of thy Gospel. Teach me to be poor in spirit, and take off my heart from the love of these transitory things, and fix it upon eternity: teach me, by thy divine example, and by thy most efficacious grace, to be meek and humble of

heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure; that I may ever bewail my past sins, and by a daily mortification, restrain all irregular inclinations and passions for the future. Teach me to love thee, to be ever recollected in thee, and to walk always in thy presence; teach me to love my friends in thee, and my enemies for thee; grant me grace to persevere to the end in this love, and so to come one day to that blessed place where I may love and enjoy thee for ever.

Have mercy also on my parents, friends, and benefactors, and on all those for whom I am bound to pray, that we may all love thee and faithfully serve thee. Have mercy on thy whole Church, especially on the clergy and religious men and women, that all may live up to their callings, and sanctify thy name. Give thy grace and blessing to all princes and magistrates, and to all Christian people;

convert all unbelievers and sinners, and bring all strayed sheep back to thy fold; particularly have mercy on N. and N., etc.

O blessed Virgin, Mother of my God and Saviour, recommend all these my petitions to your Son. O all ye angels and saints, citizens of heaven, unite your prayers with mine; you ever stand before the throne, and see him face to face whom I here receive under veils; be ever mindful of me, and obtain from him, and through him, that with you I may bless him and love him for ever. Amen.

A Prayer before a Crucifix.

By a decree of April 10, 1821, Pius VII., renewing a concession already made by Clement VII. and Benedict XIV., granted in perpetuity a plenary indulgence, which may deliver a soul from purgatory, to all who, with sincere contrition, having confessed their sins and received the Holy Communion, should say devoutly the following prayer, in any language, before a figure of our crucified Saviour:

EHOLD me, O good and most sweet Jesus! prostrate in thy presence: I pray with the utmost fervor of my soul, and conjure thee that thou wouldst impress upon my heart lively sentiments of faith, hope, and charity; a true sorrow for my sins, and a most firm resolution of amendment: while

with all the affection of my soul, and with sincere compassion, I consider and contemplate thy five wounds, remembering that which thy prophet David said of thee, O good Jesus! "They have pierced my hands and my feet, they have numbered all my bones." (Ps. xxi. 17, 18.)

The Beads,

OR

ROSARY OF THE MOST BLESSED VIRGIN MARY.

HIS wide-spread devotion was first introduced in its present shape by the illustrious St. Dominic de Guzman. The faithful had long been in the habit of reciting a hundred and fifty Our Fathers or Hail Marys to unite themselves with the monks who, in early times, recited daily the hundred and fifty Psalms of David.

St. Dominic divided it into decades, and taught the people, while reciting each, to meditate on some

mystery in the life of our Lord; and such is the Devotion of the Rosary still practised, wherever Catholic piety exists. The whole Rosary, for greater convenience, is divided into three parts, each of five decades. The first contains the Joyful Mysteries, viz.: The Annunciation, the Visitation, the Nativity, the Presentation, and the Finding in the Temple. The second contains the Sorrowful Mysteries, viz.: the Bloody Sweat, the Scourging, the Crowning with Thorns, the Bearing of the Cross, and the Crucifixion. The third contains the Glorious Mysteries, viz.: the Resurrection, the Ascension, Descent of the Holy Ghost, Assumption of the Blessed Virgin, and her Coronation in Heaven.

No devotion, it is clear, can excel these short and easy meditations on such great and consoling mysteries, or tend more to unite us to Jesus. To encourage the faithful to practise it, the Sovereign Pontiffs have at various times conferred the greatest

indulgences on those who recite it with devotion. The chief are an indulgence of 100 days each time, and a plenary indulgence once a year, besides many more to those who join the Confraternity of the Rosary.

To aid us in reflecting on the particular mystery set apart for each decade, several methods are in use, which we shall now explain.

Method of saying the Beads.

Bless yourself, and on the cross or medal say the Apostles' Creed; then on the large bead, the Our Father, and three Hail Marys on the three small beads, and end this introductory part by, "Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen."

Days for the various Parts.

The Joyful Mysteries are recited on Mondays and Thursdays. The Sor-

rowful Mysteries are recited on Tuesdays and Fridays. The Glorious Mysteries are recited on Wednesdays and Saturdays, and on all Sundays of the year.

Some, however, on the Sundays from Advent to Lent, recite the Joyful Mysteries; on the Sundays in Lent, the Sorrowful Mysteries; and on the Sundays from Easter to Advent, the Glorious Mysteries.

Before beginning the Rosary, it is usual to say:

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Hail Mary

V. Thou, O Lord, shalt open my lips.

R. And my tongue shall declare thy praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me

Glory be to the Father, *etc.*

First Joyful Mystery.

The Annunciation.

LET us contemplate in this Mystery, how the Angel Gabriel saluted our Blessed Lady with the title, "Full of Grace," and declared unto her the Incarnation of our Lord and Saviour Jesus Christ.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Whom thou didst conceive, remaining ever virgin.*

Let us pray.

O HOLY Mary, Queen of Virgins; through the most high mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, wherein our salvation was begun, obtain for us, through thy most holy intercession, light to understand the greatness of the benefit he hath bestowed upon us, in vouchsafing to become our Brother, and giving thee, his own beloved Mother, to be our Mother also. Amen.

Second Joyful Mystery.

The Visitation.

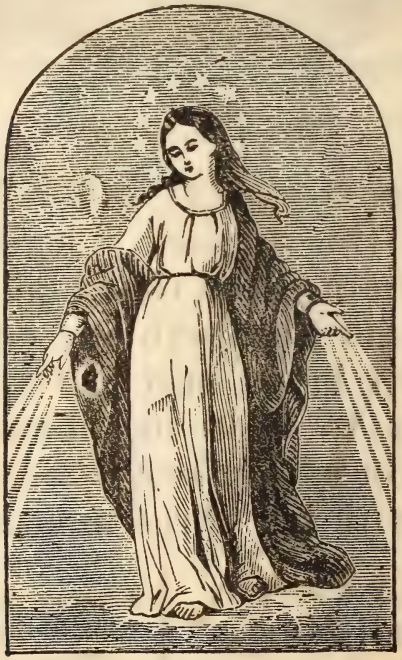
LET us contemplate, in this Mystery, how the Blessed Virgin Mary, understanding from the angel that her cousin Saint Elizabeth had conceived, went with haste into the mountains of Judea to visit her, bearing her Divine Son within her womb, and remained with her three months.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Whom thou didst bear with thee to visit St. Elizabeth.*

Let us pray.

O HOLY Virgin, most spotless mirror of humility; by that exceeding charity which moved thee to visit thy holy cousin St. Elizabeth, obtain for us, through thine intercession, that our hearts being visited by thy Divine Son, and freed from all sin, we may praise and give thanks to him for ever. Amen.



Third Joyful Mystery.

The Nativity.

LET us contemplate, in this Mystery, how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Jesus Christ, at midnight, and laid him in a manger, because there was no room for him in the inns at Bethlehem.

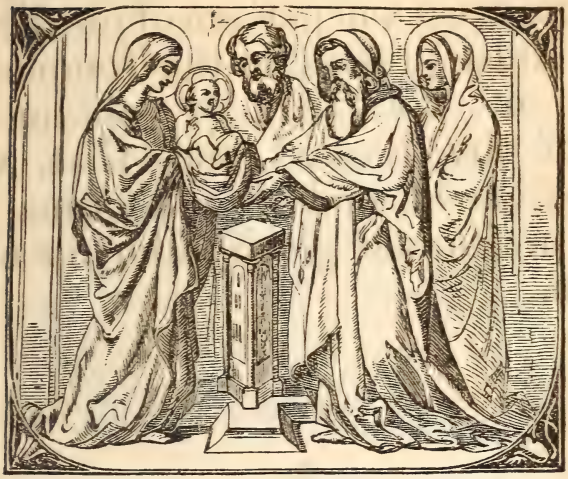
One Our Father,
Ten Hail Marys,*
One Gloria.

* *Whom thou didst bring forth, remaining ever Virgin.*

Let us pray.

O MOST pure Mother of God; through thy Virginal and most joyful delivery, whereby thou gavest to the world thy only Son, our Saviour, we beseech thee obtain for us, through thine intercession, the grace to lead such pure and holy lives in this world, that we may become worthy to sing, without ceasing, the mercies of thy Son, and his benefits to us, by thee. Amen.

Fourth Joyful Mystery.



The Presentation.

LET us contemplate, in this Mystery, how the Blessed Virgin Mary, on the day of her purification, presented the Child Jesus in the Temple, where holy Simeon, giving thanks to God, with great devotion received him into his arms.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *By thee presented in the Temple.*

Let us pray.

O HOLY Virgin, most admirable mistress and pattern of obedience, who didst present in the Temple the Lord of the Temple: obtain for us, of thy Blessed Son, that, with holy Simeon and devout Anna, we may praise and glorify him for ever. Amen.

Fifth Joyful Mystery.

The Finding in the Temple.

LET us contemplate, in this Mystery, how the Blessed Virgin Mary, after having lost (through no fault of hers) her beloved Son in Jerusalem, sought him for the space of three days; and at length found him in the Temple, sitting in the midst of the doctors, hearing them, and asking them questions, being of the age of twelve years.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Whom thou didst find in the Temple.*

O MOST Blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted; by that unspeakable joy, wherewith thy soul was filled, when at length thou didst find thy well-beloved Son in the Temple, teaching in the midst of the doctors; obtain of him that we may so seek him and find him in his Holy Catholic Church, as never more to be separated from him. Amen.

The Salve Regina.

HAIL! holy Queen, mother of mercy, our life, our sweetness, and our hope! to thee we cry, poor banished sons of Eve, to thee we send up our sighs, mourning, and weeping, in this valley of tears; turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus; O clement! O pious! O sweet Virgin Mary!

V. Pray for us, holy Mother of God.

R. That we may be made worthy of the promises of Christ.

HEAR, O merciful God, the prayer of thy servants; that we who meet together in the society of the most holy Rosary of the Blessed Virgin, Mother of God, may, through her intercession, be delivered by thee from the dangers that continually hang over us; through the merits of our Lord and Saviour Jesus Christ. Amen.

O God, whose only-begotten Son, by his life, death, and resurrection, hath purchased for us the rewards of eternal life; grant, we beseech thee, that, pondering in our hearts these mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise; through the same Christ our Lord. Amen.

First Sorrowful Mystery.

The Agony in the Garden.

LET us contemplate, in this Mystery, how our Lord Jesus was so afflicted for us in the garden of Gethsemane, that his Body was bathed in a Bloody Sweat, which ran down in great drops to the ground.

One Our Father,
Ten Hail Marys,*
One Gloria,

* *Who for us wast bathed in a sweat of blood.*

Let us pray.

O MOST holy Virgin, more than martyr; by that ardent prayer which our beloved Saviour poured forth to his heavenly Father in the garden, vouchsafe to intercede for us, that, our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the holy will of God. Amen.

Second Sorrowful Mystery.

The Scourging.

LET us contemplate, in this Mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house, the number of stripes they gave him being about five thousand.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who was scourged for our sins.*

Let us pray.

O MOTHER of God, overflowing fountain of patience; through

those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of him for us grace to mortify our rebellious senses, to avoid the occasion of sin, and to be ready to suffer every thing rather than offend God. Amen.

Third Sorrowful Mystery.

The Crowning with Thorns.

LET us contemplate, in this Mystery, how those cruel ministers of Satan platted a crown of sharp thorns, and cruelly pressed it on the sacred head of our Lord Jesus Christ.

One Our Father,
Ten Hail Marys,*
One Gloria,

* *Who was crowned for us with thorns.*

Let us pray.

O MOTHER of our Eternal Prince, the King of Glory; by those sharp thorns wherewith his sacred head was pierced, we beseech thee obtain, through thy intercession, that we may be delivered from all motions of pride, and escape that shame which our sins deserve at the day of judgment. Amen.

Fourth Sorrowful Mystery.

Carrying the Cross.

LET us contemplate, in this Mystery, how our Lord Jesus Christ, being sentenced to die, bore with the most amazing patience the Cross which was laid upon him for his greater torment and ignominy.

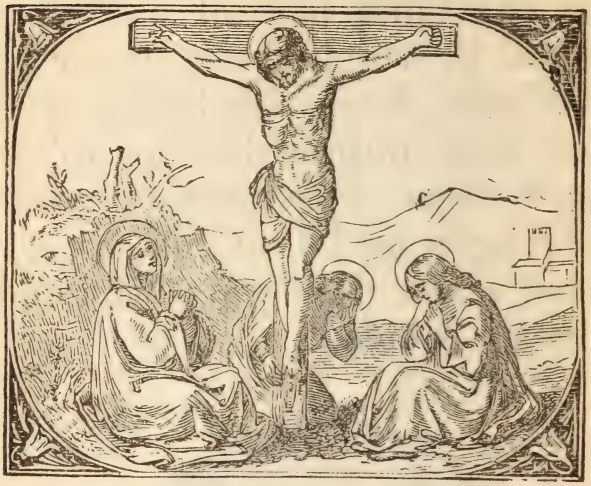
One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who for us didst bear the Cross.*

Let us pray.

O HOLY Virgin, example of patience, by the most painful carrying of the Cross, in which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us of him, through thine intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. Amen.

Fifth Sorrowful Mystery.



The Crucifixion.

LET us contemplate, in this Mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of his clothes, and his hands and feet nailed to the Cross, in the presence of his most afflicted Mother.

One Our Father,
Ten Hail Marys,*
One Gloria.

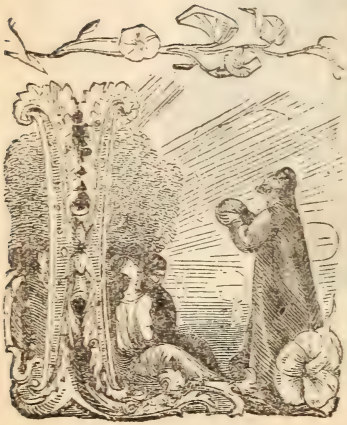
* *Who died for us upon the Cross.*

Let us pray.

O HOLY Mary, Mother of God, as the body of thy beloved Son was for us stretched upon the Cross, so may we offer up our souls and bodies to be crucified with him, and our hearts to be pierced with grief at his most bitter Passion; and thou, O most sorrowful Mother, graciously vouchsafe to help us, by thy all-powerful intercession, to accomplish the work of our salvation. Amen. *Salve Regina*, &c., p. 220.

First Glorious Mystery.

The Resurrection.



LET us contemplate, in this Mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who rose again from the dead.*

Let us pray.

O GLORIOUS Virgin Mary, by that unspeakable joy thou didst receive in the resurrection of thy Divine Son, we beseech thee obtain for us of him, that our hearts may never go astray after the false joys of this world, but may be for ever wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

Second Glorious Mystery.

The Ascension.

LET us contemplate, in this Mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight, and to the great admiration of his most holy Mother and his holy Apostles and disciples.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who now ascended into Heaven.*

Let us pray.

O MOTHER of God, comforter of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands and blessed his Apostles, as he was parted from them, so vouchsafe, most holy Mother, to lift up thy pure hands to him on our behalf, that we may enjoy the benefits of his blessing, and of thine, here on earth, and hereafter in heaven. Amen.

Third Glorious Mystery.

Descent of the Holy Ghost.

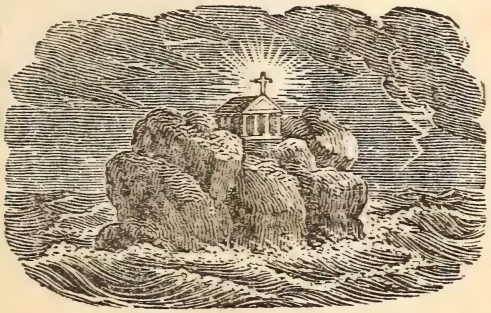
LET us contemplate, in this Mystery, how the Lord Jesus Christ, being seated on the right hand of God, sent, as he had promised, the Holy Ghost upon his Apostles, who, after he was ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of his promise.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who didst send the Holy Ghost.*

Let us pray.

O SACRED Virgin, Tabernacle of the Holy Ghost; we beseech thee obtain, by thine intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his Apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us to walk in the way of virtue and good works. Amen.



Fourth Glorious Mystery.

The Assumption.

LET us contemplate, in this Mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy angels.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who hath called thee to himself.*

Let us pray.

O MOST prudent Virgin, who, entering the heavenly palaces, didst fill the angels with joy, and man with hope; vouchsafe to intercede for us at the hour of our death, that, being delivered from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

Fifth Glorious Mystery.

The Coronation.

LET us contemplate, in this Mystery, how the glorious Virgin Mary was, to the great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

One Our Father,
Ten Hail Marys,*
One Gloria.

* *Who hath crowned thee in the heavens.*

Let us pray.

O GLORIOUS Queen of all the heavenly host; we beseech thee accept this Rosary, which, as a crown of roses, we offer at thy feet; and grant, most gracious Lady, that, by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die within us, until it shall be changed into the happy fruition of thy blessed sight. Amen. *Salve Regina*, &c., p. 220.

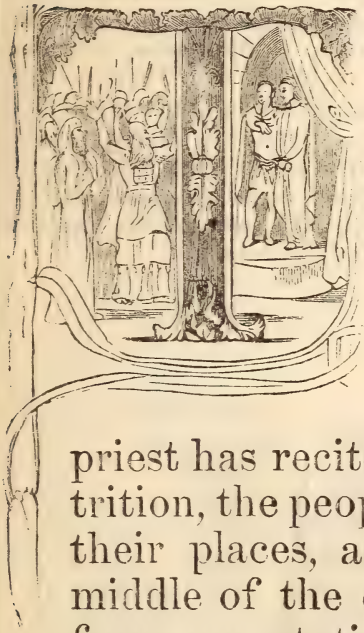
Let us pray.

O GOD, whose only-begotten Son, by his life, death, and resurrection, hath purchased for us the rewards of eternal life; grant, we beseech thee, that, pondering in our hearts these mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they set forth, and obtain what they promise; through the same our Lord and Saviour Jesus Christ. Amen.

And at the end of the whole, this prayer.

HEAR, O merciful God, the prayer of thy servants; that we who meet together in the society of the most holy Rosary of the Blessed Virgin, Mother of God, may, through her intercession, be delivered by thee from the dangers that continually hang over us; through the merits of our Lord and Saviour Jesus Christ. Amen.

Devotion of the Holy Way of the Cross.*



THIS Devotion may be practised either alone or publicly, wherever the stations are duly erected.

When it is performed in public, as soon as the priest has recited the Act of Contrition, the people should rise from their places, and coming up the middle of the church, follow him from one station to another, the men walking before the women.

If the number present should happen to be too great to allow all to do this, those who cannot follow should

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* See Raccolta, for Indulgences for this devotion.

rise after each Station, and turn round as well as they can towards the place at which the priest is.*

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* All, however, who are sick, all who are in prison, or at sea, or *in partibus infidelium*, or prevented in any other way from visiting the Stations in churches, may gain the Indulgences by reciting fourteen *Pater noster*, fourteen *Ave Maria;* and at the end of these, five *Pater noster*, five *Ave Maria*, and five *Gloria Patri*, in honor of the five wounds of our Lord, and one *Pater*, *Ave*, *Gloria*, for the Pope, holding in their hands a brass crucifix indulgenced for this purpose. These crucifixes, so indulgenced, cannot be sold, or given away, or lent to any one, for the purpose of enabling them to gain the Indulgences.

The Stations,

OR

HOLY WAY OF THE CROSS.

FORM FOR PRIVATE USE.

IN the name ✣ of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father. Hail Mary.

Blessed be the holy and undivided Trinity, now and for ever more. Amen.

V. Thou shalt open my lips, O Lord.

R. And my mouth shall show forth thy praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Prayer to direct the intention of the Stations.

O Jesus, treasure of my soul, infinitely good, infinitely merciful, behold me prostrate at thy sacred feet! Sinner as I am, I fly to the arms of thy mercy, and implore that grace which melts and converts,—the grace of true compunction. I have offended thee, adorable Jesus! I repent, let the fervor of my love equal the baseness of my ingratitude. This Way of the Cross, grant me to offer devoutly in memory of that painful journey thou hast travelled for our redemption, to the Cross of Calvary, with the holy

design to reform my morals, amend my life, and gain these indulgences granted by thy vicars on earth. I apply one for my miserable soul, the rest in suffrage for the souls in purgatory, particularly N. N. [Here mention the souls for whom you intend to apply them.] I begin this devotion under thy sacred protection, and in imitation of thy dolorous Mother. Let, then, this holy exercise obtain for me mercy in this life, and glory in the next. Amen, JESUS!

THE FIRST ✣ STATION.

Jesus is Condemned to Death by Pilate.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

The Mystery.

OUR gracious Redeemer, after suffering blows and blasphemies before Annas and Caiaphas, after the cruel

scourging, insulting contempts, and bloody crown of piercing thorns, is unjustly condemned to death. This iniquitous sentence your Jesus accepted with admirable humility. Innocence submits to punishment in order to free the guilty.

Reflect that your sins were the false witnesses that condemned him; your stubborn impenitence the tyrant that extorted from Pilate the bloody sentence. Propose now seriously an amendment of life, and while you reflect on the horrid injustice of Pilate, who condemns innocence, lest he should not appear a friend of Cæsar, arraign yourself for your many sins of human respect; think how often you have offended God for fear of displeasing the eye of the world, and turning to your loving Jesus, address him rather with tears of the heart than with expressions of the tongue, in the following

Prayer.

O MANGLED Victim of my sins! O suffering Jesus! I have deserved those bloody scourges, that cruel sentence of death; and yet thou didst die for me, that I should live for thee. I am convinced that if I desire to please men, I cannot be thy servant. Let me then displease the world and its vain admirers. I resign myself into thy hands. Let love take possession of my heart; let my eyes behold with contempt every thing that can alienate my affections from thee; let my ears be ever attentive to thy word; let me through this painful journey accompany thee, sighing and imploring mercy.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

May the souls of the faithful de-

parted, through the mercy of God, rest in peace. Amen.

[*Repeat at the end of each Station.*]

THE SECOND ✠ STATION.

Jesus receives the Cross on his shoulders.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

Have mercy on us, for by thy holy Cross thou hast redeemed the world.

The Mystery.

This second Station represents the place where your most amiable Redeemer is clad in his usual attire, after his inhuman executioners had stripped him of the purple garment of derision with which he was clothed, when as a visionary king they crowned him with platted thorns. The heavy burden of the cross is violently placed on his mangled shoulders.

Behold your gracious Saviour,

though torn with wounds, covered with blood, a man of griefs, abandoned by all,—with what silent patience he bears the taunts and injuries with which the Jews insult him. He stretches out his bleeding arms, and tenderly embraces the Cross. Reflect with confusion on that sensitive pride which is fired with impatience at the very shadow of contempt,—on your discontented murmurs in your lightest afflictions,—and your obstinate resistance to the will of heaven in the crosses of life, which are calculated to conduct you, not to a Calvary of Crucifixion, but to the joys of eternal glory: and from your heart unite in the following

Prayer.

MEEK AND HUMBLE JESUS! My iniquity and perverseness loaded thy shoulders with the heavy burden of the Cross. Yet I, a vile worm of the earth, O shameful ingratitude! fly even the appearance of mortification,

and every thing which could check the violence of my passions; and if I suffered, it was with a murmuring reluctance. I now, O Saviour of the world! detest my past life, and by thy grace am determined no more to offend thee mortally. Let me only glory in the Cross of my Lord, by whom the world is crucified to me, and I to the world. Lay then on my stubborn neck the cross of true penance; let me, for love of thee, bear the adversities of this life, and cleave inseparably to thee in the bonds of perpetual charity.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

V. The chastisement of our peace was upon him.

R. And by his bruises we are healed.

V. The Lord hath laid on him the iniquity of us all.

R. For the wickedness of his people hath he struck him.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

THE THIRD ✠ STATION.

Jesus falls the first time under the Cross.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

The Mystery.

This third Station represents how our Lord Jesus Christ, overwhelmed by the weight of the Cross, fainting through loss of blood, falls to the ground the first time.

Contemplate the unwearied patience of the meek Lamb, amidst the insulting blows and curses of his brutal executioners; while you, impatient in adversity and infirmity, presume to complain, nay, to insult the Majesty of Heaven, by your curses and blas-

phemies. Purpose here firmly to struggle against the impatient sallies of temper; and beholding your amiable Jesus prostrate under the Cross, excite in yourself a just hatred for those sins, which rendered insupportable that weight with which your Saviour, for love of you, was burdened, and thus address your afflicted Jesus:

Prayer.

ALAS, MY JESUS! the merciless violence of thy inhuman executioners, the excessive weight of the Cross, or rather the more oppressive load of my sins, bend thee to the earth. Panting for breath, exhausted as thou art, thou dost not refuse new tortures for me. Shall I then refuse the light burden of thy commandments: shall I refuse to do violence to my perverse passions and sinful attachments; shall I relapse into those very crimes for which I have shed false and delusive tears? O Jesus, stretch thy holy

hand to my assistance, that I may never more fall into mortal sin; that I may at the hour of death secure the important affair of my salvation.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE FOURTH ✠ STATION.

Jesus carrying the Cross meets his most afflicted Mother.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

The Mystery.

THE fourth Station presents to your contemplation the meeting of the desolate Mother and her bleeding Jesus, staggering under the weight of the Cross.

Consider what pangs rent her soul,

when she beheld her beloved Jesus covered with blood, dragged violently to the place of execution, reviled and blasphemed by an ungrateful, outrageous rabble. Meditate on her inward feelings, the looks of silent agony exchanged between the Mother and the Son; her anguish in not being permitted to approach, to embrace, and to accompany him to death. Filled with confusion at the thought that neither the Son's pains nor Mother's grief have softened the hardness of your heart, contritely join in the following

Prayer.

O MARY! I am the cause of thy sufferings. O refuge of sinners! let me participate in those heart-felt pangs, which rent thy tender soul, when thou didst behold thy Son trembling with cold, covered with wounds, fainting under the Cross, more dead than alive! Mournful Mother! fountain of love! let me feel the force

of thy grief, that I may weep with thee, and mingle my tears with thine, and thy Son's blood. O suffering Jesus! by thy bitter passion, and the heart-breaking compassion of thy afflicted Mother, grant me the efficacious grace of perseverance! Mother of Jesus, intercede for me! Jesus, behold me with an eye of pity, and in the hour of my death receive me to the arms of thy mercy.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE FIFTH ✠ STATION.

Jesus assisted by Simon the Cyrenean in carrying the Cross.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

The Mystery.

THE fifth Station represents Christ fainting, destitute of strength, unable to carry the Cross. His sacrilegious executioners compel Simon the Cyrenean to carry it, not through compassionate pity for Jesus, but lest he should expire in their hands, before they could glut their vengeance by nailing him to the Cross.

Consider here the repugnance of Simon to carry the Cross after Christ; and that you with repugnance, and by compulsion, carry the Cross which Providence has placed on your shoulders. Will you spurn the love of your Jesus, who invites you to take up your Cross and follow him? Will you yet with shameless ingratitude refuse the Cross, sanctified by his sufferings? Offer up devoutly the following

Prayer.

O SUFFERING JESUS! to what excess did thy impious executioners'

cruelty proceed. Beholding thee faint under the Cross, apprehensive of thy death before they could complete their bloody intentions, they compel Simon to carry the Cross that thou mightest expire on it in the most exquisite torture. But why should I complain of the cruelty of the Jews, or the repugnance of Simon? Have I not again and again crucified thee by my crimes? Have I not suffered with fretful impatience the light afflictions with which thy mercy visited me? Inspire me now, my Jesus, to detest and deplore my sinful impatience, my ungrateful murmurs, and let me with all my heart cheerfully accompany thee to Mount Calvary: let me live in thee, and die in thee. Amen, Jesus!

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE SIXTH ✠ STATION.

Veronica presents a handkerchief to Christ.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

The Mystery.

THE sixth Station represents the place where the pious Veronica compassionating our agonizing Redeemer, beholding his sacred face livid with blows, and covered with blood and sweat, presents a handkerchief, with which Jesus wipes his face.

Consider the heroic piety of this devout woman, who is not intimidated by the presence of the executioners, or the clamors of the Jews; and the tender acknowledgment of Jesus Reflect here, that though you cannot personally discharge the debt of humanity to your Saviour, you can discharge it to his suffering members, the poor. Though you cannot wipe away the blood and sweat from the

face of Jesus, you can wipe away the tear of wretchedness from the eye of misery. Examine, then, what returns you have made for the singular graces and favors your bountiful Jesus bestowed on you; and conscious of your ingratitude, address your injured Saviour in the following

Prayer.

O JESUS, grant me tears to weep for my ingratitude. How often have I, infatuated wretch, turned my eyes from thee and thy sufferings, to fix them on the world and its vanities! Let me henceforth be thine without reserve. Stamp thy image on my soul, that it may never admit another love. Take possession of my heart on earth, that my soul may take eternal possession of thee in glory.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory, &c.

Jesus Christ Crucified, have mercy on us.

THE SEVENTH ✣ STATION.

Jesus falls under the Cross the second time at the gate of Judgment.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

The Mystery.

THE seventh Station represents the gate of Jerusalem, called the gate of Judgment, at the entrance of which our Saviour, through anguish and weakness, falls to the ground. He is compelled by blows and blasphemies to rise.

Consider your Jesus prostrate on the earth, bruised by his fall, and ignominiously treated by an ungrateful rabble. Reflect that your self-love and pride of preference were the cause of this humiliation. Implore, then, grace to detest sincerely your haughty spirit and proud disposition. It was your reiterated sins which again pressed him to the ground.

Will you then sin again, and add to the afflictions of your gracious Saviour?

Prayer.

O MOST HOLY REDEEMER! treated with the utmost contempt, deprived of fame and honor, led out to punishment, through excess of torments, and the weakness of thy delicate and mangled body, thou didst fall a second time to the earth. What impious hand has prostrated thee? Alas, my Jesus! I am that impious, that sacrilegious offender: my ambitious pride, my haughty indignation, my contempt of others humbled thee to the earth. Banish for ever from my mind, the unhappy spirit of pride. Teach my heart the doctrine of humility, so that detesting pride, vain glory, and human respect, I may for ever be united with thee, my meek and humble Jesus.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE EIGHTH ✝ STATION.

Jesus consoles the Women of Jerusalem who wept over him.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

The Mystery.

This Station represents the place where several devout women meeting Jesus, and beholding him wounded, and bathed in his blood, shed tears of compassion over him.

Consider the excessive love of Jesus, who, though languishing and half dead through the multitude of his torments, is nevertheless attentive to console the women who wept over him. They merited that tender consolation from the mouth of Jesus,

"Weep not over me, but over yourselves and your children!" Weep for your sins, the sources of my affliction. Yes, O my soul! I will obey my suffering Lord, and pour out tears of compunction. Nothing more eloquent than the voice of those tears which flow from the horror of our sins. Address him in the following

Prayer.

O JESUS, ONLY BEGOTTEN SON OF THE FATHER! who will give water to my head, and a fountain of tears to my eyes, that I may day and night weep and lament my sins? I humbly beseech thee by those tears of blood thou didst shed for me, to soften my flinty bosom, that tears may plentifully flow from my eyes, and contrition rend my heart, this hardened heart, to cancel my crimes, and render me secure in the day of wrath and examination, when thou wilt come to judge the living and the dead, and

demand a rigorous account of thy blood.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE NINTH ✣ STATION.

Jesus falls under the Cross the third time at Mount Calvary.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

The Mystery.

This Station represents the foot of Mount Calvary where Jesus Christ, quite destitute of strength, falls a third time to the ground. The anguish of his wounds is renewed.

Consider here the many injuries and blasphemous derisions thrown out against Christ, to compel him to rise

and hasten to the place of execution, that his inveterate enemies might enjoy the savage satisfaction of beholding him expire on the Cross. Consider that by your sins you daily hurry him to the place of execution. Approach him in thought to the foot of Mount Calvary, and cry out against the accursed weight of sin, that prostrated Jesus, and had long since buried thee in the flames of hell, if his mercy and the merits of his passion had not preserved thee.

Prayer.

O CLEMENT JESUS! I return thee infinite thanks, for not permitting me, ungrateful sinner, as thou hast permitted thousands less criminal, to die in their sins. I, who have added torments to thy torments, by heaping sin on sin, kindle in my soul the fire of charity, fan it with thy continual grace into perseverance, until delivered from the body of this death, I can en-

joy the liberty of the children of God, and thy co-heirs.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE TENTH ✣ STATION.

Jesus is stripped of his garments and offered vinegar and gall to drink.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world

The Mystery.

This Station represents how our Lord Jesus Christ ascended Mount Calvary, and was by his inhuman executioners stripped of his garments. The skin and congealed blood are torn off with them, and his wounds renewed

Consider the confusion of the modest Lamb, exposed naked to the contempt and derision of an insulting rabble. They present him with vinegar and gall for a refreshment. Condemn here that delicacy of taste, that sensual indulgence, with which you flatter your sinful body. Pray here for the spirit of Christian mortification. Think how happy you would die, if stripped of the world and its attachments, you could expire, covered with the blood and agony of Jesus.

Prayer.

SUFFERING JESUS! I behold thee stripped of thy garments, thy old wounds renewed, and new ones added to the old. I behold thee naked in the presence of thousands, exposed to the inclemency of the weather; cold, trembling from head to foot, insulted by the blasphemous derisions of the spectators. Strip, O mangled Lamb of God! my heart of the world and its deceitful affections. Divest my

soul of its habits of sensual indulgence. Embitter the poisoned cup of pleasure, that I may dash it with contempt from my lips, and through Christian mortification arrive at thy never-fading glory.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE ELEVENTH ✠ STATION.

Jesus is nailed to the Cross.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

The Mystery.

This Station represents the place where Jesus Christ, in the presence of his afflicted Mother, is stretched on the Cross, and nailed to it. How in-

sufferable the torture—the nerves and sinews are rent by the nails.

Consider the exceeding desolation, the anguish of the tender Mother, eye-witness of this inhuman punishment of her beloved Jesus. Generously resolve, then, to crucify your criminal desires, and nail your sins to the wood of the Cross. Contemplate the suffering resignation of the Son of God to the will of his Father, while you are impatient in trifling afflictions, in trivial disappointments. Purpose henceforth to embrace your cross with ready resignation to the will of God.

Prayer.

O PATIENT JESUS! meek Lamb of God! who promised, "When I shall be exalted from earth I will draw all things to myself," attract my heart to thee, and nail it to the Cross. I now renounce and detest my past impatience. Let me crucify my flesh with its concupiscence and vices. Here

burn, here cut, but spare me for eternity. I throw myself into the arms of thy mercy. Thy will be done in all things. Grant me resignation, grant me thy love, I desire no more.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified. have mercy on us.

THE TWELFTH ✠ STATION.

Jesus is exalted on the Cross, and dies.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

The Mystery.

This Station represents the place where Jesus Christ was publicly exalted on the Cross, between two robbers, who, for theire normous crimes were executed with the innocent Lamb.

Consider here the confusion of your Saviour, exposed naked to the profane view of a blasphemous multitude. Imagine yourself at the foot of the Cross. Behold that sacred body streaming blood from every part. Contemplate the divine countenance pale and languid, the heart throbbing in the last pangs of agony, the soul on the point of separation; yet charity triumphs over his agony; his last prayers petition forgiveness for his enemies, "Father forgive them, for they know not what they do." His clemency is equally extended to the penitent thief: "This day shalt thou be with me in Paradise." He recommends in his last moments his disconsolate Mother to his beloved St. John. He recommends his soul to his heavenly Father, and bowing down his submissive obedient head, resigns his spirit. Turn your eyes on the naked bloody portrait of charity. Number his wounds. Wash them with tears of sympathizing love. Behold the

arms extended to embrace you. Love of Jesus! you die to deliver us from eternal captivity.

Prayer.

O SUFFERING Son of God! I now behold thee in the last convulsive pangs of death,—thy veins opened, thy sinews torn thy hands and feet, O Fountain of Paradise! distilling blood. I acknowledge, charitable Jesus, that my reiterated offences have been thy merciless executioners, the cause of thy bitter sufferings and death. Yet, God of mercy, look on my sinful soul, bathe it in thy precious blood! Let me die to the vanity of the world, and renounce its false pleasures. Thou didst pray, my Jesus, for thy enemies. I forgive mine. I embrace them in the bowels of thy charity. I bury my resentment in thy wounds. Shelter me in the day of wrath in the sanctuary of thy side. Let me live, let me die in my crucified Jesus.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE THIRTEENTH ✠ STATION.

Jesus is taken down from the Cross.

V. We adore thee, O Lord Jesu Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

The Mystery.

This Station represents the place where Christ's most sacred body was taken down from the Cross by Joseph and Nicodemus, and laid on the bosom of his weeping Mother.

Consider the sighs and tears of the Virgin Mother, with what pangs she embraced the bloody remains of her beloved Jesus. Here unite your tears with those of the disconsolate Mother.

Reflect, that your Jesus would not descend from the Cross, until he consummated the work of redemption; and that at his departure from, as well as at his entrance into, the world he would be placed in the bosom of his beloved Mother. Hence learn constancy in your pious resolutions! cleave to the standard of the Cross. Consider with what purity that soul should be adorned, which receives in the blessed Sacrament of the Eucharist, Christ's most sacred body and blood.

Prayer.

AT length, O BLESSED VIRGIN! Mother of sorrow! thou art permitted to embrace thy beloved Son. But alas! the fruit of thy immaculate womb is all over mangled, in one continued wound. Yes, O Lord! the infernal fury of the Jews has at length triumphed, yet we renew their barbarity, crucifying thee by our sins, inflicting new wounds. Most afflicted Mother of my Redeemer, I conjure

thee by the pains and torments thou sufferedst in the common cause of Salvation, to obtain for me by thy powerful intercession, pardon of my sins, and grace to weep with a sympathizing feeling, thine and thy Son's afflictions. As often as I appear at the holy Sacrifice of the Mass, let me embrace thee, my Jesus, in the bosom of my heart. May I worthily receive thee as the sacred pledge of my salvation.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father Hail Mary Glory be, &c.

Jesus Christ Crucified, have mercy on us.

THE FOURTEENTH ✠ STATION.

Jesus is laid in the Holy Sepulchre.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

The Mystery.

THIS Station represents Christ's sepulchre, where his blessed body was laid with piety and devotion.

Consider the emotions of the Virgin —her eyes streaming with tears, her bosom heaving with sighs. What melancholy, what wistful looks she cast on that monument where the treasure of her soul, her Jesus, her all lay entombed. Here lament your want of contrition for your sins, and humbly adore your deceased Lord, who, poor even in death, is buried in another's tomb. Blush at your dependence on the world, and the eager solicitude with which you labor to grasp its perishable advantages. Despise henceforth the world, lest you perish with it.

Prayer.

CHARITABLE JESUS! for my salvation thou performedst the painful journey of the Cross. Let me press the footsteps marked by thee, gracious

Redeemer—the paths which, through the thorns of life, conduct to the heavenly Jerusalem. Would that thou wert entombed in my heart, that being united to thee, I might rise to a new life of grace, and persevere to the end. Grant me in my last moments, to receive thy precious body, as the pledge of immortal life. Let my last words be JESUS and MARY, my last breath be united to thy last breath on the Cross; that with a lively faith, a firm hope, and ardent love, I may die with thee and for thee; that I may reign with thee for ever and ever. Amen.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

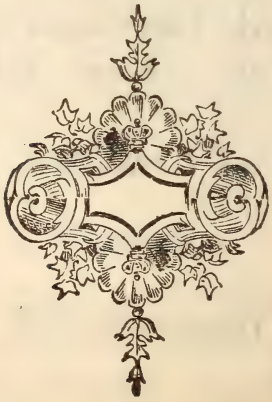
Our Father. Hail Mary. Glory be, &c.

Jesus Christ Crucified, have mercy on us.

Commendation.

COMPASSIONATE JESUS! behold with eyes of mercy this devotion I have

endeavored to perform, in honor of thy bitter passion and death, in order to obtain remission of my sins, and the pains incurred by them. Accept of it for the salvation of the living and the eternal repose of the faithful departed, particularly for those for whom I directed it. Do not, my Jesus, suffer the ineffable price of thy blood to be fruitless, nor my miserable soul, ransomed by it, to perish. The voice of thy blood is louder for mercy, than my crimes for vengeance. Have mercy then, O Lord! have mercy, and spare me for thy mercy's sake.



A Universal Prayer.

For all things necessary to salvation.

MY God, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them. I love thee; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my sorrow.

I adore thee as my first beginning; I aspire after thee as my last end. I give thee thanks as my constant benefactor; I call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct

me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think only of thee, speak of thee, refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner that thou willest.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affection for thy goodness, hatred of my faults, love of my neighbor, and contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by almsdeeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labor to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear thy judgments, escape hell, and in the end obtain heaven; through Jesus Christ my Lord. Amen.

Fifteen Meditations

On the Passion of our Saviour Jesus Christ.

GOOD and gracious Jesus! who, being most high in the glory of thy Father, and of one essence with him, didst vouchsafe of thy infinite love to be made man, to be born in a stable, to be laid in a manger, to be circum-

cised, and to fly into Egypt; afterwards to be baptized, to be tempted, to fast, to watch, to teach the ignorant, and to heal the diseased; in thy whole life to suffer continual afflictions and persecutions; and at length voluntarily to suffer death upon the cross; and all this for such wretched creatures as myself.

2. O good and gracious Jesus! who, having eaten the paschal lamb with thy dearly beloved disciples, didst arise from supper, gird thyself with a towel, pour water into a basin, and on bended knees humbly wash the feet of thy disciples, and wipe them with thy own hands.

3. O good and gracious Jesus! who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred body to be our meat, and thy most precious blood to be our drink: no wit can teach, nor understanding penetrate the bottomless depth of this thy charity.

4. O good and gracious Jesus! who, having entered into the Garden of Olives, began to fear and to be heavy; whereupon thou saidst to thy disciples, *My soul is sorrowful, even unto death;* and then leaving them, kneeledst upon the ground, and falling flat on thy face, prayedst to thy Father, *If it be possible, let this chalice pass from me.* And yet with perfect submission, wholly resignedst thyself to him, saying, *Father, not my will, but thine be done:* and at length, through most painful agony, thy afflicted and fainting body sweat drops of blood.

5. O good and gracious Jesus! who, inflamed with an ineffable desire to redeem me, didst go to meet thine enemies, and sufferedst Judas the traitor to kiss thee, and thyself to be taken and bound with cords, and as a malefactor disgracefully led by the basest of the people to Annas, where with admirable meekness thou receivedst a cruel stroke on thy face, most

unjustly given thee by a vile wretch and slave.

6. O good and gracious Jesus! who was led fast bound like a notorious malefactor from Annas to the house of Caiphas the high priest, where the Jews most unjustly accused thee, and with barbarous insolence spat upon thy meek and amiable face, buffeting thy cheeks and blindfolding thine eyes, scornfully mocking, and maliciously affronting thee with injuries all that night.

7. O good and gracious Jesus! who, in the morning wast brought to the presence of Pilate, and with a most sweet and humble countenance, casting thine eyes down, stood before him in the judgment-hall; and when thou wast most falsely calumniated by the Jews, and many insults and provocations given thee, thou didst meekly hold thy peace, and patiently suffer their unjust proceedings.

8. O good and gracious Jesus! who wast sent from Pilate to Herod; he,

out of vain curiosity, coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continuing their perverseness against thee; but to all these thy meekness replied not a word: wherefore Herod and all his court despised thee, and putting on thee a white garment in scorn and derision, sent thee thus back again to Pilate. O unspeakable humility and obedience to the will of thine enemies! thou wentest forth and returnedst again, and wast led up and down from place to place without gainsaying, but suffering them to do whatever they would.

9. O good and gracious Jesus! who in the judgment-hall wast stripped naked, and without any compassion most cruelly scourged. There was thy blessed virginal and tender flesh torn with stripes, and altogether mangled and deformed; so that the streams of thy most precious blood ran down on every side upon the earth.

10. O good and gracious Jesus!

after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they clothed thee with an old purple garment, and platting a crown of thorns, pressed it on thy holy head, till the sharp points pierced thy temples, and thy most precious blood ran down and covered thy face and neck: they gave thee in derision a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee, saying, *Hail, King of the Jews;* then took they the reed out of thy hand, and with it struck thy sacred head, and again spat upon thy sacred face.

11. O good and gracious Jesus! who wast brought forth from Pilate to the Jews to be gazed on, wearing the crown of thorns and purple garment, Pilate showing thee to the people, and saying, *Behold the man;* but they cried out with a loud voice and insatiable malice, *Crucify him, crucify him.*

12. O good and gracious Jesus!

thou wast delivered up to the will and pleasure of the Jews, who immediately led thee to be crucified, laying thy heavy cross upon thy sore and bloody shoulders; thus didst thou humbly bear thy own cross, whose weight pained thee excessively, and coming to the place all weary and breathless, thou refusedst not to taste wine mingled with gall and myrrh, which was the only relief there given thee.

13. O good and gracious Jesus! being come to Mount Calvary, thou wast again stripped naked, when thy wounds were renewed by the violent pulling off of thy clothes. What bitter pains didst thou suffer, when thou wast fastened to the cross with rough nails, and the joints of thy limbs stretched as on a rack! Oh, with what love and sweetness of charity didst thou suffer thy hands and feet to be pierced through, whence, as from a fountain, thy precious blood gushed out.

14. O good and gracious Jesus! who, hanging on the cross between two thieves, wast assailed with blasphemies, and after so long a continuance of thy tortures, prayedst to thy Father to forgive them: and even when their fury was at the highest, didst exercise the greatest bounty, promising Paradise to the repenting thief, and bequeathing thy dearly beloved Mother (who, pierced with sorrow, stood by the cross) to thy beloved disciple John, and in him to us all; and after thou hadst suffered for three long hours intolerable pains and extreme thirst, they gave thee vinegar to drink, which when thou hadst tasted, bowing down thy venerable head, thou yieldedst up thy spirit.

15. O good and gracious Jesus! O good Shepherd! thus thou bestowedst thy life for thy sheep, and even after death still thou wouldst suffer for us, the sacred side of thy dead body being opened with a spear, out of which flowed water and blood.

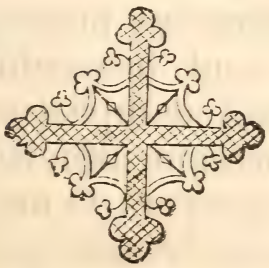
Thus at last ended all thy sufferings; and thy enemies having slaked their thirst for thy blood, and being gone away, thy disciples came and took thy immaculate body down from the cross, reposed it on the knees of thy blessed Mother, and after all imaginable expressions of piety, reverence, and love, wrapped it up in linen, and laid it in a sepulchre.

Prayer.

O MILD and innocent Lamb of God, thus heartily thou didst love me, these things thou didst for me, these pains most patiently and lovingly thou sufferedst for me. What shall I render unto thee? I adore and glorify thee, I praise thee and give thee thanks, with all the powers of my soul. Jesus, Son of the living God, King of kings, and Lord of lords. Hail, most glorious Redeemer of our souls, whose death quickens and gives life to the world.

O blessed Saviour, have mercy on

me, for thy goodness' sake; forgive me all my sins, destroy and mortify in me whatever displeaseth thee. Make me one according to thy heart, and grant that to the utmost of my power I may most diligently imitate thy holy life. O blessed Father of heaven! behold I offer the most holy incarnation, life, and passion of thy dearly beloved Son Jesus Christ, in full satisfaction for all my sins, and perfect amendment of my life. Grant, most merciful Father, for the merits of thy only-begotten Son, to the living mercy and grace, and to the souls departed rest and life everlasting. Amen.



Thirty Days' Prayer

TO OUR BLESSED REDEEMER, IN HONOR OF HIS ITTER PASSION.

For deliverance from any evil, or obtaining some special mercy.

MERCIFUL Jesus, my blessed Saviour and Redeemer, the sweet comforter of all sad, desolate, and distressed souls, behold thy poor servant, humbly prostrate at the foot of thy holy cross, bewailing my misery, imploring thy mercy, and beseeching thee to take pity and compassion upon me in this my present affliction.

Hear my prayers, O assured refuge of the afflicted, behold my tears, consider my sorrows, and remedy my distresses; for, finding myself encom-

passed with very grievous calamities, by reason of my sins, I know not whither to fly for succor, or to whom I may make my complaint, but to thee, my meek and merciful Saviour, with a full hope and confidence that thou wilt vouchsafe thy accustomed pity to my humble petition. This I humbly entreat of thee.

By the holy mystery of thy alliance with our human nature, when, resolving with the Father and the Holy Ghost to unite thy divine person to mortal flesh for man's salvation, thou didst send thy angel to the holy Virgin Mary with those happy tidings, and clothing thyself with our human nature, remainedst, true God and true Man, for the space of nine months in her sacred womb.

By the anguish thou endurest when, the time of thy designed passion drawing nigh, thou prayedst to thy eternal Father, that if it were possible that bitter chalice might pass away from thee; yet concluding with a

most perfect act of resignation, *Not my will, but thine be done.*

By the outrageous injuries, shameful disgraces, cruel blows, contumelious blasphemies, forged witnesses, false accusations, and unjust judgments, which thou, innocent Lamb! patiently enduredst: by the shackles which fettered thy limbs, the tears which flowed from thine eyes, the blood which trickled from thy whole body; by the fears, sorrows, and sadness of thy heart; by the shame thou receivedst in being stripped of thy garments, to hang naked on the cross, in the sight of thy sorrowful Mother, and in the presence of all the people.

By thy royal head crowned with thorns, and smitten with a reed; by thy thirst quenched with vinegar and gall; by thy side opened with a spear, whence issued blood and water, to refresh our souls with that living fountain of thy love and mercy; by the sharp nails wherewith thy tender hands and feet were cruelly pierced

and fastened to the cross; by the recommendation of thy departing soul to thy heavenly Father, saying, *Into thy hands I commend my spirit;* by thy praying for thy enemies, *Father, forgive them, for they know not what they do;* by thy giving up the ghost, when thou criedst out with a loud voice, *My God, my God, why hast thou forsaken me?* and then, bowing down thy most blessed head, saidst, *It is consummated.*

By the great mercy thou showedst towards the penitent thief, saying, *This day thou shalt be with me in Paradise;* by thy descent into Limbo, and the joy thou communicatedst to the just souls therein detained; by the glory of thy triumphant resurrection, and the consoling appearance thou frequently didst vouchsafe for forty days' space to thy sacred Virgin Mother, to thy apostles, and thy other chosen friends and servants; by thy admirable ascension, when, in the sight of thy holy Mother and thy

apostles, thou wast elevated into heaven; by the miraculous coming down of the Holy Ghost in the form of fiery tongues, whereby thou replenishedst the hearts of thy disciples with thy love, and gavest them strength and courage to plant thy faith in the whole world; by the dreadful day of general judgment, on which thou wilt pass sentence on all mankind.

By all those sorrows, joys, passions, compassions, and whatsoever else is dear to thee in heaven and on earth, take pity on me, O compassionate Redeemer! hear my prayers, and grant me that for which I now most humbly and heartily petition thee. [*Mention here the thing you desire, or reflect mentally upon it.*] Give me, O gracious Saviour, speedily to experience thy divine succor and comfort, who, according to the accustomed sweetness of thy tender heart, art wont to grant the requests of those who fear and love thee, even to their soul's desire and satisfaction; bestow

on me also, O blessed Jesus, a constant faith, a firm hope, a perfect charity, a true contrition, a sincere confession, a full satisfaction, a diligent guarding of myself from future failings, a contempt of the world, a complete conquest of my passions, a zealous imitation of thy exemplary life and conversation, an entire accomplishment of my vows, an absolute mortification of my self-will, a willing readiness to die for thy love and honor, a final perseverance in grace and good works, a happy departure of my soul out of this world, with my perfect senses about me, and with thy holy sacraments to strengthen me; thyself, O dear Jesus, to comfort me! thy sacred Virgin Mother, with the saints, my particular patrons, to pray for me; and my good angel to conduct me to eternal rest and happiness. Amen.

The Thirty Days' Prayer

TO THE BLESSED VIRGIN MARY, IN HONOR OF THE SACRED PASSION OF OUR LORD JESUS CHRIST, BY THE DEVOUT RECITAL OF WHICH, FOR THE ABOVE SPACE OF TIME, WE MAY CONFIDENTLY HOPE TO OBTAIN OUR LAWFUL REQUEST.

It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the year.

VER-GLORIOUS and blessed Mary, Queen of virgins, Mother of mercy, the hope and comfort of dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, whilst thine only Son Jesus Christ our Lord suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he

recommended thee to the care and protection of his beloved disciple St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries, of what kind soever. Thou art the mother of mercies, the sweet comforter and only refuge of the needy and the orphan, of the desolate and afflicted. Cast, therefore, an eye of pity on a poor child of Eve, and hear my prayer; for since, in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ! than to the wings of thy maternal protection? Attend, therefore, I beseech thee, with an ear of pity and compassion to my humble and earnest request. I ask it through the mercy of thy dear Son: through that love and condescension wherewith he

embraced our nature, when, in compliance with the divine will, thou gavest thy consent; and whom, after the expiration of nine months, thou broughtest forth from thy chaste womb to visit this world, and bless it with his presence. I ask it through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on the Mount of Olives, when he besought his eternal Father to remove from him, if possible, the bitter chalice of his passion. I ask it through the threefold repetition of his prayer in the garden, from whence afterwards, with sorrowing steps, and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it through the wounds and sores of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies wherewith he was in-

sulted: the false accusations and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat, his silence and resignation, his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with his sceptre of a reed, and pierced with his crown of thorns. I ask it through the excruciating torments he suffered, when his hands and feet were fastened with heavy nails to the cross. I ask it through his vehement thirst, and bitter passion of vinegar and gall. I ask it through his dereliction on the cross, when he exclaimed: *My God! My God! why hast thou forsaken me?* I ask it through his mercy extended to the good thief, and through his recommendation of his precious soul and spirit into the hands of his eternal Father before he expired, saying, *It is finished.* I ask it through the blood

mixed with water which issued from his sacred side when pierced with a lance, from whence a plenteous stream of grace and mercy has flowed to us. I ask it through his immaculate life, his bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the Temple, the earthquake, and darkness of the sun and moon. I ask it through his descent into hell, where he comforted the saints of the old law with his presence, and led captivity captive. I ask it through his glorious victory over death, when he rose again to life on the third day, and through the joy which his appearance, for forty days after, gave to thee, his blessed Mother, his apostles, and the rest of his disciples, when, in thine and their presence, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of the apostles, when he descended upon

them in the form of fiery tongues, which inspired them with zeal for the conversion of the world, when they went forth to preach the gospel. I ask it through the awful appearance of thy Son, at the last dreadful day, when he shall come to judge the living and the dead, and the world by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever-blessed Virgin! comfort the heart of thy suppliant, by obtaining for me [*Here mention your request, under the condition of its being agreeable to the will of God*]. And as I am persuaded my divine Saviour doth honor thee as his beloved Mother, to whom he can refuse nothing, so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and

his filial loving heart, who mercifully granteth the requests, and complieth with the desires of those that love and fear him. Wherefore, O most Blessed Virgin, besides the object of my present petition, and whatever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, a firm hope, a perfect charity, a true contrition of heart, unfeigned tears of compunction, a sincere confession, an abstinence from sin, a love of God and my neighbor, a contempt of the world, and patience under all affronts and ignominies; nay, even, if necessary, an opprobrious death itself, for the love of my Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, the performance of good resolutions, the mortification of self-will, a pious conversation through life, and, at my last moments, a strong and sincere repentance, accompanied by such a lively and attentive presence

of mind as may enable me to receive the last Sacraments of the Church worthily, and die in thy friendship and favor. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. Amen.

The Prayers of St. Bridget.

To be said in honor of the sacred wounds of our blessed Saviour.

MOST sweet Lord Jesus Christ, eternal delight of those who love thee; joy, desire, and firm hope of the hopeless; solace of the sorrowful, and most merciful lover of all penitent sinners; who hast said, "My delight is to be with the sons of men;" for the love of whom thou didst in the fulness of time assume human nature; remember, most sweet Lord Jesus, all those sharp sorrows which transpierced thy sacred soul, from the first

instant of thy incarnation, until the time of thy sorrowful passion, preordained from all eternity: remember, O most amiable Saviour, all those bitter anguishes thou didst suffer, when at thy last supper, after washing the feet of thy disciples, thou didst feed them with the sacred banquet of thy precious body and blood, and most sweetly comforting them, didst foretell them thy ensuing passion; after which, going to Mount Olivet, thou saidst, "My soul is sorrowful unto death." Remember, I beseech thee, O most sweet Saviour, that bitter grief and anguish, which thy sacred soul did suffer, when praying three several times to thy heavenly Father, thou didst sweat water and blood, wast betrayed by thy own disciple, apprehended by thy chosen people, accused by false witnesses, unjustly judged by three judges, and in thy elect city, on the Paschal solemnity, in the flourishing age of thy youth, wrongfully condemned, bound,

beaten, spurned, spit upon, despoiled of thy garments and clothed with others in derision; wast blindfolded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable other torments, pains, and injuries. O my most sweet Lord Jesus, by the memory and merit of all these bitter pains and anguishes, before thy expiration on the cross, vouchsafe to grant me, before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and plenary remission of all my sins. Amen.

O most gracious Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

O MOST sweet Lord Jesus, true liberty of angels, and paradise of delights; remember, I beseech thee, that grief and sorrow which thou didst suffer, when thy cruel enemies,

like fierce lions, with furious and dreadful looks, compassing thee round about, did tear off thine hair, spit upon thy sacred face, scratch, beat, and buffet thee, and with all manner of unheard-of injuries, outrages, and torments, most cruelly and basely blaspheme, scorn, and affront thee. O most amiable Lord Jesus, by all those most barbarous and inhuman outrages, which thou didst then suffer, vouchsafe to deliver me from all my enemies, visible and invisible, that, protected under the shadow of thy wings, I may safely arrive at the port of eternal glory. Amen.

O most gracious Lord Jesus Christ, be propitious to me a sinner.—*Pater Noster.—Ave Maria.*

O MOST sweet Lord Jesus, omnipotent Creator and Fabricator of the world, and repairer of mankind, who containest both heaven and earth in thy hand, and whose immensity no bounds can limit; remember, I

beseech thee, the bitter pains and anguishes thou didst endure, when the perfidious Jews pierced thy delicate and tender hands and feet with most rough and blunt nails, stretching them forth so violently, with cords, to the holes which they had made in the cross. Thus they heaped dolors upon dolors, most cruelly disjointing all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O most sweet Jesus, by the memory of all these thy pains and torments on the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbor. Amen.

O most pious Lord Jesus Christ, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

O MOST meek Lord Jesus, heavenly Physician of human nature, and eternal King; remember, I beseech thee, all those bitter pains which thou didst endure in thy sacred members, who, being hoisted up upon the cross,

with all thy precious body rent and torn, all thy bones being so disjointed, that not one remained in its right place; not having from the crown of thy head unto the soles of thy feet any part left whole, so that no dolor could be compared to thine; at which time being unmindful of thine own torments, thou didst mercifully pray to thy heavenly Father for thy cruel enemies, saying, "Father, forgive them, for they know not what they do." O most meek and merciful Lord Jesus, by this thy admirable benignity, goodness, love, and mercy, and by all thy bitter pains and torments, grant that the memory of thy dolorous passion may be to me a most powerful protection of soul and body, against all the deceits, temptations, and molestations of the devils, my cruel enemies. Amen.

O most merciful Lord Jesus, be propitious to me a sinner.—*Pater Noster. Ave Maria.*

O MOST sweet Lord Jesus, Mirror of eternal brightness, and Wisdom of the omnipotent Father; remember the bitter grief and sorrow thy sacred soul did feel, when, beholding in the clear mirror of thy divine presence, the predestination of thy elect, who, through the merits of thy most holy passion, were to be saved; and the reprobation of the wicked, who, for their ingratitude, were to be damned; and the abyss of thy immense mercy, by which thou didst commiserate and shed tears for us miserable, lost, forlorn sinners: and chiefly by that mercy thou didst show to the thief upon the cross, saying to him, "This day thou shalt be with me in Paradise," I beseech thee, O most compassionate Lord Jesus, my Lord and my God, to show the like mercy to me now and at the hour of my death. Amen.

O most sweet Lord Jesus, be propitious to me a sinner.—*Pater Noster. Ave Maria.*

O MOST sweet Lord Jesus, omnipotent King, and most amiable friend; remember the bitter grief and sorrow thy sacred soul did suffer, when, being forsaken by all thy friends and acquaintance, thou didst hang naked, rent, and torn upon the cross, not having any one to comfort or compassionate thee, except the Blessed Virgin Mary, thy mother, who, standing under the cross, in the bitterness of her soul, accompanied thee in all thy torments: unto whom thou didst commend thy beloved disciple St. John, in thy place, saying unto her, "Woman, behold thy son;" and afterwards to that disciple, "Behold thy mother." O most sweet Lord Jesus, by that sword of sorrow which did then transpierce her sacred soul, and by the tender love and compassion wherewith thou didst behold the sad distress of thy sorrowful Mother, have pity and compassion on me, I beseech thee, my dearest Lord, and mercifully help, comfort, succor, and

assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporal. Amen.

O most blessed Lord Jesus, be propitious to me a sinner.—*Pater Noster. Ave Maria.*

O MOST sweet and blessed Lord Jesus, crown of joy, treasure of felicity, sweet source of consolation, and inexhaustible fountain of mercy; who, hanging on the cross, out of the most inflamed desire thou hadst of the salvation of souls, saidst, "I thirst;" to wit, for the redemption of mankind. O dearest Lord, by this thy ardent charity, inflame our hearts with thy holy love, enkindle our desires to accomplish diligently all good works, and wholly extinguish the heat of all evil concupiscence and worldly affections in me. Amen.

O most excellent Lord Jesus, be propitious to me a sinner.—*Pater Noster.—Ave Maria.*

O MOST sweet Lord Jesus, true light of those that believe in thee, sweetness of our hearts and sovereign solace of all faithful souls, by that bitter gall and vinegar thou didst taste upon the cross at the hour of thy death, grant us, miserable sinners, grace worthily to receive at all times, and particularly at the hour of our death, thy most precious body and blood, that by the virtue of this divine banquet and thy other salutary sacraments, we may be preserved from all evils, sins, and punishments, and, replenished with all joy, we may securely appear in thy divine presence. Amen.

O most sweet Lord Jesus, be propitious to me a sinner.—*Pater Noster. Ave Maria.*

O MOST sweet Lord Jesus, regal strength, and mental jubilee; remember, I beseech thee, those excessive pains and anguishes thou didst endure for us sinners upon the cross, when, through the bitterness of

death, and the impious blasphemies, derisions, scorns, and reproaches of the Jews, with a loud voice and weeping eyes, thou didst cry to thy heavenly Father, with this sad complaint, ELOI, ELOI, LAMMA SABACTHANI? that is to say, "My God, my God, why hast thou forsaken me?" O most sweet Lord Jesus, by this thy bitter torment, sorrow, grief, and anguish, vouchsafe, I beseech thee, to have pity on me, and succor me in all my sorrows, sufferings, and tribulations, and particularly at the hour of my death: O then, my dearest Lord and my God, vouchsafe to assist and succor me, and do not forsake me, I beseech thee. Amen.

O most gracious Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

O MOST sweet Lord Jesus, Alpha and Omega, the beginning and the end of all things, and mirror of all virtues; remember how, from the

crown of thy head to the soles of thy feet, thou wast immerged in the deluge of thy dolorous passion, for the love of us vile sinners. O my most sweet Lord Jesus, by the length, breadth, greatness, and multitude of thy most sacred wounds, take from me the love of the world, and teach me, by a true and perfect charity, always to keep thy holy laws and commandments. Amen.

O most wise Lord Jesus, be propitious to me a sinner.—*Pater Noster.* —*Ave Maria.*

O MOST sweet Lord Jesus, sovereign goodness, eternal beatitude of thy saints, and most profound abyss of mercy! by the deep and dolorous wounds which did not only transpierce thy sacred flesh, but even thy bowels, and the marrow of thy bones, be merciful to me a miserable sinner, who now am drowned in my sins and iniquities, and hide me in thy sacred wounds from the face of thy wrath,

until thy indignation be past and appeased. Amen.

O most potent Lord Jesus, be propitious to me a sinner.—*Pater Noster. Ave Maria.*

O MOST sweet Lord Jesus, mirror of verity, pledge of unity, and bond of charity; remember the innumerable multitude of all those painful wounds wherewith thou wert covered from head to foot; thy sacred body being most cruelly rent and torn by the impious hands of thy enemies, and dyed with thy precious blood; all which most dreadful torments thou didst endure for us vile sinners. O most sacred Lord Jesus, what couldst thou do for us more than thou hast done? O my most gracious Lord, engrave these thy sufferings deeply in my heart; write them therein with thy precious blood, that in them I may always read thy love and dolors, so that the memory of thy painful passion being daily

renewed in me, and my love towards thee increased, I may remain perpetually thankful to thy immense charity to the last moment of my life, until I come to enjoy thee, my only dear Lord, and most desired treasure, abounding with all joy and felicity, which through thy goodness be pleased to grant me, O most sweet Lord Jesus. Amen.

O most glorious Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

O MOST sweet Lord Jesus, victorious Lion, invincible, triumphant, and immortal King; remember, I beseech thee, all the bitter pains and anguishes thou didst endure, when, all the strength of thy soul and body failing, bowing down thy sacred head, thou saidst, IT IS CONSUMMATED. O dearest Lord, by these thy deadly dolors, have mercy on me at my last passage, when my heart and soul shall be in anguish and anxiety. Amen.

O most noble Lord Jesus, be propitious to me a sinner.—*Pater Noster. Ave Maria*

O MOST sweet Lord Jesus, only begotten Son of the eternal Father, figure of his substance, and splendor of his glory; remember that most earnest recommendation wherewith thou didst commend thy sweet and sacred soul to thy omnipotent Father, upon the cross, saying: FATHER, INTO THY HANDS I COMMEND MY SPIRIT; at which time thou didst hang naked upon the cross, with thy most holy body, all over wounded, rent, torn, and pouring forth streams of most precious blood; with thy face pale and wan, thy head crowned with thorns, thy arms extended, thy hands nailed, thy veins broken, thy bones disjointed, thy bowels of mercy opened, thy eyes weeping and obscured, thy voice failing, thy breast thirsting, and thy whole heart broken. O my most merciful Lord, unto all these cruel

pains and torments didst thou deliver thy most sacred, innocent, tender, pure, and precious body, for the redemption of us most wretched, vile, and miserable sinners; and in this manner renderedst thou thy sweet soul to thy celestial Father; by which most precious and innocent death of thine, and by the virtue of thy holy cross, I beseech thee, O Father of Mercy, and omnipotent King of Saints, to give me grace to resist the world, the flesh, and the devil, that being dead to all terrestrial things, I may live to thee alone, and have the happiness to be received by thee at my last passage, when this my miserable exile shall be ended. Amen.

O most pious Lord Jesus, be propitious to me a sinner.—*Pater Noster. Ave Maria.*

O MOST sweet Lord Jesus, most flourishing, true, and fruitful vine, remember the superabundant

effusion of thy precious blood, which thou didst pour forth so plenteously from all parts of thy holy body, like a cluster of pressed grapes, when thou thyself alone didst tread the wine-press on the cross, and out of thy pierced side didst give us water and wine to drink, not leaving so much as one drop, being then like a bundle of pure and precious myrrh; thou wert hanging on high upon the cross, at which time the liquor of thy bowels dried up, the marrow of thy bones consumed, and thy most delicate and tender body wholly fainted and failed. O most sweet Lord Jesus, by this most liberal effusion of thy precious blood, by thy bitter death and passion, and all thy sacred wounds, vouchsafe to wound my heart with that tender love wherewith the holy heart of thy most blessed Mother was wounded under the cross, that tears of love and penance may be my bread day and night, and convert me wholly to thee, that my heart may be thy

perpetual habitation, my conversation pleasing and acceptable to thy divine majesty, and the end of my life so laudable, that having finished this mortal pilgrimage, I may be admitted into immortal glory, to praise and glorify thee, my sovereign Lord, in the sweet society of the holy angels and saints to all eternity. Amen.

O most gracious Lord Jesus, be propitious to me a sinner.—*Pater Noster.—Ave Maria.*

Prayer.

O MOST sweet Lord Jesus Christ, son of the living God, vouchsafe to receive these prayers in union with that most exquisite love wherewith thou didst suffer all the wounds of thy most precious body, and be merciful to me thy poor unworthy servant, and all sinners, with all faithful souls, both living and dead, graciously granting to us all mercy, grace, remission of sins, and life everlasting. Amen.

Seven Mementos of St. Teresa.

1. Let nothing trouble you.
2. Let nothing frighten you.
3. All things pass away.
4. God only is immutable.
5. Patience overcomes all difficulties
6. Those who possess God want cth ing.
7. God alone suffices.

Instructions for the Sick.

A short Instruction

On the manner of employing well the time of sickness.

HENSOEVER God shall be pleased to visit thee with sickness, thou oughtst to prepare thyself with all diligence to die well: expel from thy heart all the cares of the world, receive devoutly the Sacraments of the Church, and earnestly recommend thy soul to God, that thou mayst obtain strength to prosecute thy journey.

Think devoutly on the Passion of our sweet Saviour and Redeemer Jesus Christ, embrace in thy heart his holy cross, kiss his sacred feet, and hide thyself in his blessed wounds, that thou mayst be safe, and happily escape all the snares and enticements of the devil; humbly beseeching our Saviour Jesus Christ to vouchsafe to wash thy soul with his precious blood, and to pardon all thy sins.

And remembering the unprofitableness and imperfection of thy own life, offer to God the Father the merits of Jesus Christ, his most holy incarnation, death, and passion.

Encourage the dying person to look often upon the crucifix, and kiss it. Let an image, too, of the Blessed Virgin Mary be placed before his eyes, that he may have recourse to her. See that all things of a worldly character be taken from the room, such as gay furniture, fire-arms, profane pictures, and gaudy articles of

dress, that his thoughts may not be attracted by them. Let the blessed candle be ready; often sprinkle his room and his bed with holy water, and when he comes to his last agony, whisper distinctly and slowly in his ear the last "Sighs of the Dying," but especially repeat to him over and over again, the most holy names of Jesus and Mary.

Recommend thyself to our blessed Lady, the glorious Virgin, Mother of God, and to the other citizens of heaven, and principally to that Saint to whom thou hast been accustomed to pray; believing certainly that they hear thy prayers, and not doubting but that, if thou art truly sorry for thy sins, and dost heartily recommend thyself in thy last agony to their holy patronage, they will obtain of God for thee such graces as shall be necessary for thee in that dangerous passage.

Prayers to be recited by the Sick.

Sickness is a period given for more serious thoughts, and if few profit by it, the fault lies in their want of faith.

Acceptance of Sickness.

O GOD from whom sickness like health is a gift for our greater good. I thank thee for this illness, and submit myself entirely to thy holy will. Give me, O Lord, grace to bear it, in union with all that thou didst suffer for my sake. O my God, I offer thee all my thoughts, words, and actions, all my pains of mind and body for thy greater glory, and the good of my soul. Teach me to do thy will, for thou art my God. O Lord! I thank thee for thy mercy in permitting me to suffer in this life, and not reserving me for eternal punishment.

Let me burn and be tormented

here, spare me not here that thou mayst spare me in eternity.

Act of Contrition.

O MY God! I am heartily sorry for my sins, and offer thee my present pains as a penance justly due to thy justice. Forgive me, Lord, and I promise by the help of thy grace never more to use my health to offend thee. Vain pleasures of the world, which have so often drawn me into sin, how false you now appear! How mad have I been to prefer you to the service of God!

O sin, sin to be punished with consuming flames! how did I ever commit a single sin, who cannot bear the slightest pain!

Faith, Hope, and Charity.

O MY God, I believe all that thou hast revealed: accept this sickness which I offer, with the sufferings of the martyrs, as a pledge of my faith!

Increase my faith!

Make me always believe more firmly, and hope more trustingly in thee.

O Lord, who chastisest those whom thou lovest, I hope from thy goodness, grace to amend my life, and to persevere in thy service.

Mary, Mother of my God, obtain for me a lively faith, a firm hope, and an ardent love for thy Son.

O my God! I wish to love thee as much as thou deservest. Make me love thee, O Lord, and then do with me as thou wilt.

What, O Lord, is man, that thou art mindful of him, or the son of man, that thou shouldst visit him?

Thou hast so loved the world, as to give thy only begotten Son.

What shall I return to the Lord for all that he hath done to me? I will give him my heart! I will accept the chalice that he giveth me.

Give me, O Lord, thy love and thy grace, I ask no more.

Mary! obtain for me grace to love thy Jesus!

Who shall separate me from the love of Christ?

In thee, O Lord, have I hoped, let me never be confounded.

Even if he should slay me, I will hope in him.

O Lord, who reprovest us for our little faith, grant me always to hope great things from thy mercy.

O Lord, my life has been full of sins and miseries, but relying on thy infinite goodness and mercy I hope to obtain thy pardon and life everlasting.

Acceptance of Death.

O GOD who hast appointed all men once to die, I accept death when thou shalt be pleased to send it.

Deliver me, O Lord, from all fear of death, and let me dread only to offend thee.

When shall my sojourning end? When shall I come and appear before the face of my God?

Jesus! Mary! let me die in your arms.

Desire of Heaven.

AS the hart pants after the fountains of water, so does my soul pant after thee, O Lord!

O how vile is the earth when I look up to heaven!

Alas, how my sojourning is prolonged!

When shall I come and appear before thy face?

Come quickly, Lord Jesus, come quickly. Now, delay not!

Bring my soul out of prison, that I may praise thy name!

Call me and bid me come to thee, that with thy saints I may bless thee for ever.

Prayer on Recovery.

ALMIGHTY and everlasting God! I here acknowledge thy blessing in the recovery of my health, and return thee my most hearty thanks for it. I beg thy grace to make a better

use of it than I have hitherto done, that I may correct all the errors of my past life, and by the observance of thy law, prepare for death, which thou hast now deferred.

Prayer in danger of Death.

O LORD! thou hast in justice decreed that I should die. I humbly submit to the sentence, and readily accept it in the spirit of penance, in order to honor thee, by the sacrifice of my life, and to give a proof of my obedience to thy will. I desire to die for thy glory, to show thee that I love thee better than myself.

I desire to die, that I may never offend thee more, that I may love thee, possess thee, praise thee, bless thee, and glorify thee for ever in heaven. I desire to die to expiate, by my sufferings and death, all the sins which I have committed since I came to the use of reason.

I am ready and willing to be deprived of all that is dear to me in

this world. I renounce all the vanities of the world, and now willingly bid farewell to this vale of tears and miseries. Heaven is my happier home. Welcome death which shall lead me to the joys of heaven. Take courage, my soul. Thy hour approaches. Eternity comes on. Thy sorrows will soon have an end.

O ye angels and saints of God! Mary my mother, come and rejoice in my happiness, and lead me to the city of God.

Prayer of St. Ignatius after Communion.

SOUL of Christ, sanctify me!
Body of Christ, save me!
Blood of Christ, inebriate me!
Water flowing from the side of Christ, cleanse me!
Passion of Christ, strengthen me!
O good Jesus, hear me!
In thy holy wounds conceal me!
And let me not be separated from thee!

From the wicked enemy defend me!
In the hour of my death, call me!
And bid me, Lord, to come to thee!
That with thy Saints and Angels I may praise thee, throughout the ages of eternity! Amen.

Last Sighs of the Dying.

MY God, I believe in thee, for thou art true.

My God, I hope in thee, for thou art faithful.

My God, I love thee, for thou art good.

My God, I wish to live and die in thy holy Catholic Church.

My God and my all! help me, for thou art my God.

Give me, O my God, strength to suffer.

Pardon me, O Lord, my impatience.

O my God, I will not come down from the cross, where thou hast fixed me with thy Son.

Jesus, my Saviour, let me die in thy arms.

Holy Mary, pray for me now, it is the hour of my death.

Mary, Mother of God, do not forget thy servant.

Jesus! Mary! Joseph! be ever on my lips.

Jesus! Mary! Joseph! assist me now.

Jesus! Jesus! Jesus! be thy holy name the last word I utter.

Jesus! Jesus!

Recommendation of a Departing Soul.

ORD, have mercy on him (or her).

Christ, have mercy on him (*or her*).

Lord, have mercy on him (or her).

Holy Mary, Pray for him (or her).

All ye holy Angels and Archangels,
Holy Abel,
All ye Choirs of the Just,
Holy Abraham,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
All ye holy Martyrs,
St. Silvester,
St. Gregory,
St. Augustine,
All ye holy Bishops and Confessors,
St. Benedict,
St. Francis,

Pray for him (or her).

All ye holy Monks and Hermits, Pray for him (or her).
St. Mary Magdalen, Pray for him (or her).
St. Lucy, Pray for him (or her).
All ye holy Virgins and Widows, Pray for him (or her).
All ye men and women, Saints of God, Intercede for him (or her).
Be merciful unto him (or her); Spare him (or her), O Lord.
Be merciful unto him (or her).

From thy wrath,
From the danger of eternal death,
From an evil death,
From the pains of hell,
From all evil,
From the power of the devil,
By thy Nativity,
By thy Cross and Passion,
By thy Death and Burial,
By thy glorious Resurrection,
By thy wonderful Ascension,
By the grace of the Holy Ghost, the Comforter,
In the day of Judgment,

Deliver him (or her), O Lord.

We sinners, Beseech thee hear us.
That thou spare him (or her), We beseech thee hear us.
Lord, have mercy on him (or her).
Christ, have mercy on him (or her).
Lord, have mercy on him (or her).
Our Father, &c.

V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Let us pray.

O ALMIGHTY and eternal God, in whose hands are the keys of life and death, and whose infinite wisdom disposes all things for the best unto them that love thee; look, we beseech thee, on thy servant, whom thou hast cast upon the bed of sickness, and support with thy grace his afflicted spirit; strengthen his faith, increase his hope, and perfect his charity; and, if it shall please thee to call him (or her) to thyself, grant that he (or she) may pass through the valley of the shadow of death with safety, and be transported

by the holy angels into the mansions of bliss, where no fear shall trouble him (or her), no pains torment him (or her), nor any grief disturb the quiet of his (or her) mind; but where perfect security, pure delights, and unspeakable joys, shall be bestowed upon him (or her); through our Lord Jesus Christ, thy only Son, who, with thee and the Holy Ghost, ever liveth and reigneth, one God, world without end. Amen.

When in his (or her) agony, the assistants may repeat distinctly the following prayers, so that, if the dying person be in his (or her) senses, he (or she) may understand and join with them.

DEPART, O Christian soul, out of this miserable world, to thine eternal home; depart with full hope and confidence in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee on the holy cross; in the name of the Holy Ghost, who sancti-

fied thee; in the name of the holy angels and archangels; in the name of the thrones and dominations; in the name of the cherubim and seraphim, and of all the choirs of blessed spirits; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors: in the name of the holy monks and hermits; in the name of the holy virgins and all the saints of God; may thy abode be this day in peace, and thy habitation in holy Sion; through Christ our Lord. Amen.

O gracious God, who, according to the multitude of thy mercies, blottest out the sins of such as are penitent, and with thy remission and pardon dost cleanse the guilt of past offences, mercifully look down upon this thy servant N., and grant him his (or her) request, who most earnestly craveth the pardon of all his (or her) sins. Renew in him (or her), O merciful

Father, whatever is corrupt, through the frailty of his (or her) flesh, or by the craft of Satan; make him (or her) a true member of the Church, and let him (or her) partake of the fruit of thy redemption. Have compassion, O Lord, on his (or her) sighs, have mercy on his (or her) tears, and again admit him (or her) to the sacrament of reconciliation; for he (or she) hath no hope but in thy mercy; through Christ our Lord. Amen.

To the infinite mercy of Almighty God, and to his sacred protection, I commend thee, whose creature thou art; that, having paid the common debt by surrendering thy soul, thou mayst return again to thy Maker, who formed thee of a piece of clay. May, therefore, the blessed company of angels meet thy soul; may the whole senate of apostles receive thee; may the triumphant army of glorious martyrs conduct thee; may the multitude of shining confessors encompass thee; may the white-robed choir of

blessed virgins rejoice to see thee, and lead thee to the place of blessed rest and quietness; may Christ Jesus appear unto thee with a mild and cheerful countenance, and adjudge thee to be among them that always attend on him.

Mayst thou be a stranger to all that which is punished with darkness, chastised with flames, and condemned to torments. Let the wicked enemy, with all his evil spirits, depart from thee; may he tremble at thy approach in the company of angels, and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight; may all who hate him fly before his face; let them vanish like smoke, and as wax before the fire, so let sinners perish in the sight of God; but for the just let them rejoice and be happy in his presence. May all the ministers of hell be filled with confusion and shame; and let no evil spirit dare to stop thee on thy way to thy

blessed country. May Christ Jesus be thy deliverer, who was crucified for thee. May Christ Jesus deliver thee from death, who vouchsafed to die for thee. May Christ Jesus, Son of the living God, place thee in his garden of Paradise; and may he, the true Shepherd, own thee for a sheep of his flock. May he absolve thee from all thy sins, and place thee at his right hand in the inheritance of his elect. We pray that it may be thy happy lot to behold thy Redeemer face to face, to be ever in his presence, and to enjoy the vision of the living God, which forms the joy of the blessed. And thus, placed among those happy spirits, mayst thou be ever filled with heavenly sweetness. Amen.

Receive thy servant, O Lord, into the place of salvation, which he (or she) hopes from thy mercy. Amen.

Deliver, O Lord, the soul of thy servant from all danger of hell, from all pain and tribulation. Amen.

Deliver, O Lord, the soul of thy servant, as thou didst deliver Enoch and Elias from the common death of the world. Amen.

Deliver, O Lord, the soul of thy servant, as thou didst deliver Noah from the flood. Amen.

Deliver, O Lord, the soul of thy servant, as thou didst deliver Abraham from the midst of the Chaldeans. Amen.

Deliver, O Lord, the soul of thy servant, as thou didst deliver Job from all his afflictions. Amen.

Deliver, O Lord, the soul of thy servant, as thou didst deliver Isaac from being sacrificed by his father. Amen.

Deliver, O Lord, the soul of thy servant, as thou didst deliver Lot from the flames of Sodom. Amen.

Deliver, O Lord, the soul of thy servant, as thou didst deliver Moses from the hands of Pharaoh, king of Egypt. Amen.

Deliver, O Lord, the soul of thy

servant, as thou didst deliver Daniel from the lions' den. Amen.

Deliver, O Lord, the soul of thy servant, as thou didst deliver the three children from the fiery furnace, and from the hands of an unmerciful king. Amen.

Deliver, O Lord, the soul of thy servant, as thou didst deliver Susanna from her false accusers. Amen.

Deliver, O Lord, the soul of thy servant, as thou didst deliver David from the hands of Goliath and Saul. Amen.

And as thou didst deliver that blessed virgin and martyr, St. Thecla, from most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys. Amen.

Let us pray.

WE commend to thee, O Lord, the soul of this thy servant, and beseech thee, O Jesus Christ, Redeemer of the world, that as in mercy to him

(or her) thou didst become man, so now thou wouldst vouchsafe to admit him (or her) into the number of the blessed. Remember, O Lord, he (or she) is thy creature, not made by strange gods, but by thee, the only true and living God; for there is no other God but thee, none that can work thy wonders. Let his (or her) soul find comfort in thy sight, and remember not his (or her) former sins, nor any of those excesses which he (or she) has fallen into through the violence of passion and natural corruption. For, although he (or she) has sinned, he (or she) has retained a true faith in thee, Father, Son, and Holy Ghost; he (or she) has had a zeal for thy honor, and has faithfully adored thee his (or her) God, the Creator of all things.

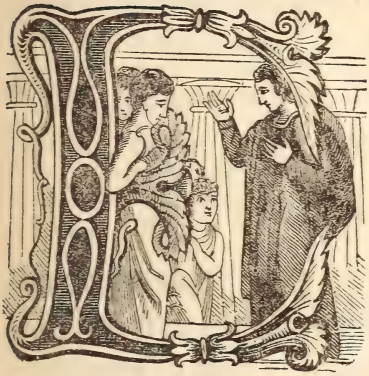
Remember not, O Lord, we beseech thee, the sins and the ignorance of his (or her) youth; but, according to thy great mercy be mindful of him (or her) in thy eternal glory. Let the

heavens be open to him (or her), and the angels rejoice with him (or her). Receive, O Lord, thy servant into thy kingdom; let the archangel, St. Michael, the chief of the heavenly host, conduct him (or her) and bring him (or her) into the city of the heavenly Jerusalem. May blessed Peter the apostle, to whom were given the keys of the kingdom of heaven, receive him (or her). May holy Paul the apostle, who was a vessel of election, help him (or her). May St. John, the beloved disciple, to whom were revealed the secrets of heaven, intercede for him (or her). May all the holy apostles, to whom were given the power of binding and loosing, pray for him (or her). May all the blessed and chosen servants of God, who in this world have suffered torments for the name of Christ, pray for him (or her). That, being delivered from this body of corruption, he (or she) may be admitted into the kingdom of heaven, through the assist-

ance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

Hourly Aspiration to Jesus

FOR A HAPPY DEATH.



ENLIGHTEN my eyes, that I may never sleep in death, lest at any time my enemy say, I have prevailed against him. Be thou to me a God, a protector, and a house of refuge, to save me.

My soul hath thirsted for the strong living God; when shall I come and appear before the face of God?

One thing I have asked of the Lord, this will I seek after, that I may

dwell in the house of the Lord all the days of my life.

Thy good spirit shall lead me into the right land; for thy name's sake, O Lord, thou wilt quicken me in thy justice.

O clement, O pious, O sweet Virgin Mary!

Jesus! Mary! Joseph! be always in my heart.

Jesus! Mary! Joseph! be always in my thoughts.

Jesus! Mary! Joseph! my last thought, my last sigh.

The soul being departed, say.

R. Come to his (or her) assistance, O all ye saints of God; meet him (or her), all ye angels of God; receive his (or her) soul, and present it now before its Lord.

V. May Jesus Christ receive thee, and may the angels conduct thee to Abraham's bosom.

R. May they receive thy soul and present it now before thy Lord.

V. Eternal rest grant unto him (or her), O Lord.

R. And let perpetual light shine upon him (or her). Oh, may the saints present him (or her) now in the sight of the Most High.

V. Lord, have mercy on us.

R. Christ, have mercy on us.

V. Lord, have mercy on us.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from all evil. Amen.

V. Eternal rest grant unto him (or her), O Lord.

R. And let perpetual light shine upon him (or her).

V. From the gates of hell.

R. Deliver his (or her) soul, O Lord.

V. May he (or she) rest in peace.

R. Amen.

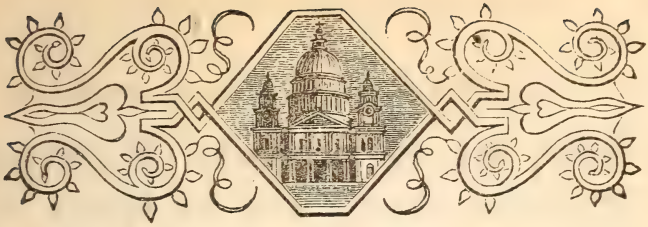
V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

TO thee, Lord, we commend the soul of thy servant N., that, being dead

to this world, he (or she) may live unto thee. And whatsoever sins he (or she) hath committed through human frailty, we beseech thee, of thy great goodness, do thou mercifully pardon. Through Christ our Lord. Amen.



Prayers for the Dead.

The Psalms *Miserere* and *De profundis* may be used, saying, at the end of each, instead of "Glory be to the Father," etc., the Versicle:

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

A Prayer for the Faithful departed.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that, through pious supplications, they may obtain the pardon which they have always desired. Who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. Amen.

On the day of a Person's Decease or Burial.

O GOD, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant, N., which thou hast this day commanded to depart out of this world, that thou wouldst not deliver it into the hands of the enemy, nor forget it unto the end, but wouldst command it to be received by thy holy angels, and conducted to Paradise, its true country; that, as in thee it hath hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord. Amen.

For one lately deceased.

ABSOLVE, we beseech thee, O Lord, the soul of thy servant, N., from every bond of sin, that, being raised in the glory of the resurrection, he (or she) may be refreshed among thy saints and elect. Through Christ our Lord. Amen.

For a Bishop or Priest.

O GOD, who, amongst apostolic priests, hast adorned thy servant N. with the pontifical (or sacerdotal) dignity, grant, we beseech thee, that he may also be associated with them in everlasting fellowship. Through Christ our Lord. Amen.

For Father and Mother.

O GOD, who hast commanded us to honor our father and mother, have compassion, in thy mercy, on the souls of my father and mother; forgive them their sins, and grant that I may see them in the joy of eternal brightness. Through Christ our Lord. Amen.

For Friends and Benefactors.

O GOD, bountiful in forgiving, and lovingly desirous of man's salvation, we humbly beseech thy mercy in behalf of our friends, relations, and benefactors, who have passed from

this world, that, through the intercession of Blessed Mary ever Virgin and all the Saints, thou wouldst permit them to come to the full participation of everlasting happiness. Through Christ our Lord. Amen.

For all that lie in a Church or Churchyard.

O GOD, by whose mercy the souls of the faithful find rest, mercifully grant to thy servants N. N., and to all that, here and everywhere, have slept in Christ, the pardon of their sins, that, absolved from all guilt, they may rejoice with thee for all eternity. Through the same Christ our Lord. Amen.

For a Man deceased.

INCLINE thine ear, O Lord, to our prayers, wherewith we humbly beseech thy mercy, that thou wouldst grant to the soul of thy servant N., which thou hast commanded to depart out of this world, a place in the region of light and peace, and wouldst

make it the associate of thy Saints. Through Christ our Lord. Amen.

For a Woman deceased.

HAVE mercy, we beseech thee, O Lord, according to thy goodness, on the soul of thy servant N., that, being delivered from the corruptions of mortality, it may be restored to the inheritance of everlasting salvation. Through our Lord Jesus Christ, &c.

For many deceased.

WE offer to thee, O Lord, our most humble supplications, in behalf of the souls of thy servants; beseeching thee, that whatever defilements they have contracted in this mortal life, thou wouldst mercifully pardon, and wouldst set them in the abode of thy redeemed and blessed ones. Through our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

An Invocation of the Most Holy Trinity for the Souls in Purgatory.

O GOD of all goodness, Father of mercies, who, at the prayers and fastings of thy faithful people, didst vouchsafe to send thy angels to break asunder the fetters of thy holy apostle Peter, and to open the doors of his prison; hear even also on this day the prayers and supplications of thy Church, and send thy angel to the souls for whom we pray, that, the doors of their prison being opened wide, they may be happily received into the bosom of thy mercy. *Pater, Ave, Gloria.*

O Son of God, Saviour of souls, who didst refresh the three children in the burning fiery furnace, pour down upon the souls, that cry to thee from the flames, thy heavenly dew. Thy precious blood alone can quench the flames of purgatory; oh, let it now flow down upon these suffering souls, and do thou, O Lord, have mercy on them. *Pater, Ave, Gloria.*

O Spirit of love, have compassion on the cruel torment which these souls endure, that are filled with the purest charity, and aspiring without ceasing towards their God, cry aloud in their distress, "I thirst: I thirst, after my God!" and yet cannot attain unto the object of their love, nor receive the least drop of that torrent of pure delights. O holy Spirit, grant that, having felt the fiercest pangs of love, they may taste its heavenly delights in a blessed eternity. Amen. *Pater, Ave, Gloria.*

A Prayer for Deceased Parents.

O ALMIGHTY God, my good Father! thou who gavest to us, in our parents, only a weak image of thy own tender solicitude and watchful providence over each of thy creatures, receive my fervent thanksgivings for all the blessings thou didst bestow on me, in and through them, to whom, under thee, I am indebted for my being. It was thou, O Lord, who

gavest, and thou hast taken away; nor shall that stroke which deprived me of parents (of a father, of a mother) prevent my blessing thy holy name. I am not an orphan while I can call thee my Father, and look up with confidence to that Blessed Virgin whom thy divine Son gave me for a mother, when expiring on the cross; on the contrary, the less resource I have on earth, the more claim I have on thy protection, my good Father, who art in heaven. To thee, then, I raise my heart; into the arms of thy mercy I cast my whole being; with all the confidence of a child, I run to thee, and implore thy protection in my journey through this wretched life. To thee, I offer my most humble and fervent supplications for the repose of my dear deceased parents. I trust, O my God! that they have found favor in thy sight, and that they now repose in thy bosom, and rejoice in thy adorable presence. But, O God of all holiness! if they

be not as yet in possession of that glory for which they were created —if any stain of sin exclude them still from the kingdom where nothing defiled can enter, O let the earnest prayer of their child prevail on their behalf; or rather, let the sacred blood which Jesus Christ shed for them, cancel all their debts, and purify them from every stain. Give them, O my God, eternal rest, for the sake of Him who died for them. Let perpetual light shine on them, and let the view of thine ancient beauty and adorable perfections fill them speedily with ineffable joys. Hear my voice for them, O Lord, for they cannot now plead for themselves; deign to give me in the dear parents I have had on earth, protectors and advocates in heaven, and mercifully grant me the grace to dispose myself by a holy life for being reunited to them in a happy eternity, through the infinite merits of Jesus Christ our Lord. Amen.

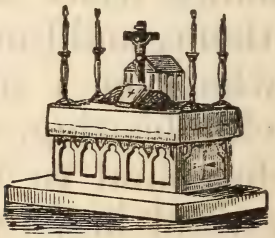
A Prayer

That may be daily said by a Woman in the state of Pregnancy.

O LORD God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son; look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands; and defend both me and the tender fruit of my womb from all perils and all evils. Grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear, lest my great and manifold sins should hinder thee from hearing my prayers, and draw down

thy judgments upon me and mine, instead of the mercies for which I pray: and, therefore, I feel that the first thing I ought to do is, to repent, from the bottom of my heart, for all my offences, humbly confess them, and continually cry to thee for mercy. I detest, then, all my sins with my whole heart, and desire to lay them all here at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee; and I wish that I could expiate them with tears of blood: I humbly beg thy pardon for them all, and I wish, with all my heart, that I had never committed them. I here offer myself to make what satisfaction I am able for them; and I most willingly accept of whatever I may have to endure in childbearing, and offer it up now beforehand to thee for my sins; firmly resolving, by thy grace, never wilfully to offend thee any more. Look upon my poor heart, O

Lord, and if it be not according to my words, at least I desire it should be so: I desire it should be that contrite and humble heart, which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew my most humble petition, and once more beg of thee, for myself, thy grace and protection, and a happy delivery; and for my child, that thou wouldst be pleased to preserve it for the grace of holy baptism, sanctify it for thyself, and make it thine for ever. Through the same Jesus Christ thy Son our Lord. Amen.



LITTLE OFFICE

OF

The Immaculate Conception.

AT MATINS.

Come, my lips, and wide proclaim
The Blessed Virgin's spotless fame.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

Praise be to thee, O Lord, King of everlasting glory.

HYMN.

Hail, Queen of the heavens!
Hail, Mistress of earth!
Hail, Virgin most pure,
Of immaculate birth!

Clear star of the morning,
In beauty enshrined!
O Lady, make speed
To the help of mankind.

Thee God in the depth
Of eternity chose;
And formed thee all fair
As his glorious Spouse!

And called thee his Word's
Own Mother to be,
By whom he created
The earth, sky, and sea. Amen.

V. God elected her, and pre-elected her.

R. He made her to dwell in his tabernacle.

V. O Lady, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

HOLY Mary, Queen of heaven, Mother of our Lord Jesus Christ, and Mistress of the world, who forsakest no one, and despisest no one; look upon me, O Lady, with an eye

of pity, and entreat for me, of thy beloved Son, the forgiveness of all my sins; that, as I now celebrate with devout affection thy holy and Immaculate Conception, so, hereafter, I may receive the prize of eternal blessedness, by the grace of him whom thou, in virginity, didst bring forth, Jesus Christ our Lord; who, with the Father and the Holy Ghost, liveth and reigneth in perfect Trinity, God, world without end. Amen.

V. O Lady, hear my prayer.
R. And let my cry come unto thee.
V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.

AT PRIME.

V. O Lady, make speed to befriend me.
R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

Hail, Virgin most wise!
Hail, Deity's shrine!
With seven fair pillars,
And table divine!

Preserved from the guilt
Which hath come on us all!
Exempt, in the womb,
From the taint of the Fall!

O new star of Jacob!
Of angels the Queen!
O gate of the Saints!
O Mother of men!

O terrible as
The embattled array!
Be thou of the faithful
The refuge and stay. Amen.

V. The Lord himself created her in the Holy Ghost.

R. And poured her out among all his works.

V. O Lady, hear, &c. (*with the Prayer and Versicles, as at p.* 368.)

AT TERCE.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

Hail, Solomon's throne!
Pure ark of the law!
Fair rainbow! and bush
Which the Patriarch saw.

Hail, Gideon's fleece!
Hail, blossoming rod!
Samson's sweet honeycomb!
Portal of God!

Well fitting it was,
That a Son so divine
Should preserve from all touch
Of original sin!

Nor suffer by smallest
Defect to be stained,
That Mother, whom he
For himself had ordained.

Amen.

V. I dwell in the highest.

R. And my throne is on the pillar of the clouds.

V. O Lady, hear, &c. (*with the Prayer and Versicles, as at p.* 368.)

AT SEXT.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

Hail, virginal Mother!
Hail, purity's cell!
Fair shrine where the Trinity
Loveth to dwell!

Hail, garden of pleasure!
Celestial balm!
Cedar of chastity!
Martyrdom's palm!

Thou land set apart
From uses profane!
And free from the curse
Which in Adam began!

Thou city of God!
Thou gate of the east!
In thee is all grace,
O joy of the blest! Amen.

V. As the lily among the thorns.
R. So is my beloved among the daughters of Adam.
V. O Lady, hear, &c. (*with the Prayer and Versicles, as at p.* 368.)

AT NONE.

V. O Lady, make speed to befriend me.
R. From the hands of the enemy mightily defend me.
V. Glory be to the Father, &c. Alleluia.

HYMN.

Hail, city of refuge!
Hail, David's high tower!
With battlements crowned
And girded with power.

Filled at thy Conception
With love and with light!
The dragon by thee
Was shorn of his might.

O woman most valiant!
O Judith thrice blest!
As David was nursed
In fair Abishag's breast.

As the saviour of Egypt
Upon Rachel's knee;
So the world's great Redeemer
Was cherished by thee. Amen.

V. Thou art all fair, my beloved.

R. And the original stain was never in thee.

V. O Lady, hear, &c. (*with the Prayer and Versicles, as at p.* 368.)

AT VESPERS.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

Hail, dial of Achaz!
On thee the true sun
Told backward the course
Which from o' he had run!

And that man might be raised,
Submitting to shame,
A little more low
Than the angels became.

Thou, wrapt in the blaze
Of his infinite light,
Dost shine as the morn
On the confines of night;

As the moon on the lost
Through obscurity dawns;
The serpent's destroyer!
A lily 'mid thorns! Amen.

V. I made an unfailing light to arise in heaven.

R. And as a mist I overspread the whole earth.

V. O Lady, hear, &c. (*with the Prayer and Versicles, as at p.* 368.)

AT COMPLINE.

V. May Jesus Christ thy Son, reconciled by thy prayers, O Lady, convert our hearts.

R. And turn away his anger from us.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c Alleluia.

HYMN.

Hail, Mother most pure:
Hail, Virgin renowned!
Hail, Queen with the stars
As a diadem crowned!

Above all the angels
In glory untold,
Standing next to the King
In a vesture of gold!

O Mother of mercy!
O star of the wave!
O hope of the guilty!
O light of the grave!

Through thee may we come
To the haven of rest;
And see heaven's King
In the courts of the blest!

Amen.

V. Thy name, O Mary, is as oil poured out.

R. Thy servants have loved thee exceedingly.

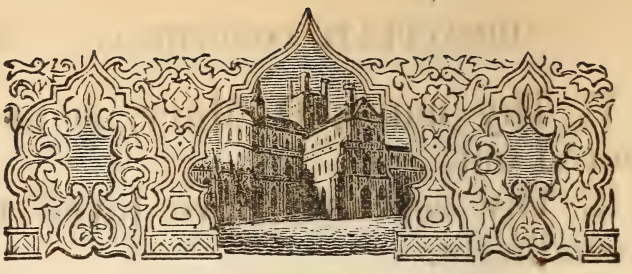
V. O Lady, hear, &c. (*with the Prayer and Versicles, as at p.* 368.)

THE COMMENDATION.

These praises and prayers
I lay at thy feet,
O Virgin of virgins!
O Mary most sweet!

Be thou my true guide
Through this pilgrimage here;
And stand by my side
When death draweth near.

R. Thanks be to God.



THE OFFICE

OF THE

Blessed Virgin Mary.

AT MATINS.

V. Now let my lips sing and display
R. The Blessed Virgin's praise this day.
V. O Lady, to my help intend:
R. Me strongly from my foes defend.
Glory be to the Father, &c.

THE HYMN.

Hail, Lady of the world,
Of heaven bright Queen!
Hail, Virgin of virgins,
Star early seen!

Hail, full of all grace,
Clear light divine;
Lady, to succor us,
With speed incline.
God from eternity,
Before all other,
Of the world thee ordained
To be the Mother.
By which he created
The heavens, sea, land:
His fair spouse he chose,
Free from sin's band.

V. God hath elected and pre-elected her.

R. He hath made her dwell in his tabernacle.

Let us pray.

O HOLY Mary, Mother of our Lord Jesus Christ, Queen of heaven, and Lady of the world, who neither forsakest nor despisest any, behold me mercifully with the eye of pity, and obtain for me, of thy beloved Son, pardon for all my sins: that I, who, with devout affection, do now celebrate

thy holy Conception, may, hereafter, enjoy the reward of eternal bliss; through the grace and mercy of our Lord Jesus Christ, whom thou, a virgin, didst bring forth: who, with the Father and the Holy Ghost, livest and reignest one God in perfect Trinity, for ever and ever. Amen.

V. O Lord, hear my prayer:
R. And let my cry come unto thee.
V. Let us bless our Lord:
R. Thanks be to God.
V. And may the souls of the faithful departed, through the mercy of God, rest in peace.
Amen.

AT PRIME.

V. O Lady, to my help intend:
R. Me strongly from my foes defend.
Glory be to the Father, &c.

THE HYMN.

Hail, Virgin most prudent!
House for God placed,

With the sevenfold pillar
And table graced;
Saved from contagion
Of the frail earth:
In the womb of thy parent,
Saint before birth.
Mother of the living,
Gate of Saints' merits,
The new star of Jacob,
Queen of pure spirits.
To Zebulon fearful:
Armies' array;
Be thou of Christians
Refuge and stay.

V. He hath created her in his holy spirit.

R. And hath poured her out over all his works.

Let us pray.

O holy Mary, Mother of our Lord, &c. (*as at p.* 379.)

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord:

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

AT THIRD.

V. O Lady, to my help intend:

R. Me strongly from my foes defend.

Glory be to the Father, &c.

THE HYMN.

Hail, ark of the covenant!
King Solomon's throne;
Bright rainbow of heaven,
The bush of vision.
The fleece of Gideon,
The flowering rod;
Sweet honey of Samson,
Closet of God.
'Twas meet Son so noble
Should save from stain
(Wherewith Eve's children
Spotted remain)
The maid whom for Mother
He had elected,
That she might be never
With sin infected.

V. I dwell in the highest:
R. And my throne is the pillar of the clouds.

Let us pray.

O holy Mary, Mother of our Lord, &c. (*as at p.* 379.)
V. O Lord, hear my prayer:
R. And let my cry come unto thee.
V. Let us bless our Lord:
R. Thanks be to God.
V. And may the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

AT SIXTH.

V. O Lady, to my help intend:
R. Me strongly from my foes defend.
Glory be to the Father, &c.

THE HYMN.

Hail, Mother and Virgin!
Of the Trinity
Temple; joy of angels,
Seal of purity.

Comfort of mourners,
Garden of pleasure;
Palm-tree of patience,
Chastity's measure.
Thou land sacerdotal,
Art blessed holy,
From sin original
Exempted solely.
City of the highest,
Gate of the East;
Virgin's gem, in thee
All graces rest.

V. As the lily among thorns:

R. So my beloved among the daughters of Adam.

Let us pray.

O holy Mary, &c. (*as at p.* 379.)

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

AT NINTH.

V. O Lady, to my help intend:
R. Me strongly from my foes defend.
Glory be to the Father, &c.

THE HYMN.

Hail, city of refuge!
King David's tower,
Fenced with bulwark,
And armor's power.
In thy conception
Charity did flame;
The fierce dragon's pride
Was brought to shame.
Judith invincible,
Woman of arms;
Fair Abishag, Virgin,
True David warms.
Son of fair Rachel
Did Egypt store;
Mary of the world
The Saviour bore.

V. Thou art all fair, O my beloved!
R. And original spot was never in thee.

Let us pray.

O holy Mary, &c. (*as at p.* 379.)

V. O Lord, hear my prayer:
R. And let my cry come unto thee.
V. Let us bless our Lord:
R. Thanks be to God.
V. And may the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

AT EVEN-SONG.

V. O Lady, to my help intend:
R. Me strongly from my foes defend.
Glory be to the Father, &c.

THE HYMN.

Hail, dial! in which
Turns retrograde
The sun, ten degrees;
The Word is flesh made.
That man from hell pit
To heaven might rise,
The immense above angels,
In stable lies.
This Son did on Mary
Betimes appear,
Made her conception
A morning clear.

Fair lily among thorns,
That serpent frights,
Clear moon that in dark
The wanderer lights.

V. In heaven I made a never-failing light rise:

R. And I covered all the world as a mist.

Let us pray.

O holy Mary, &c. (*as at p.* 379.)

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord:

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

AT COMPLINE.

V. Let thy Son, Jesus Christ, O Lady, pacified by thy prayers, convert us:

R. And turn his anger from us.

V. O Lady, to my help intend:

R. Me strongly from my foes defend.

Glory be to the Father, &c.

THE HYMN.

Hail, flourishing Virgin!
Chastity's renown;
Queen of clemency,
Whom stars do crown.
Thou pure above Angels
Dost Son behold,
Sitt'st at his right hand,
Attired in gold.
Mother of grace; hope
To the dismayed;
Bright star of the sea;
In shipwreck, aid:
Grant heaven-gate open,
That by thee blest,
We thy Son may see
In blissful rest.

V. Thy name, Mary, is oil poured out.

R. Thy servants have exceedingly loved thee.

Let us pray.

O HOLY Mary, Mother of our Lord Jesus Christ, Queen of heaven, and Lady of the world, who neither

forsakest nor despisest any, behold me mercifully with an eye of pity, and obtain for me of thy beloved Son, pardon for all my sins; that I, who, with devout affection, do now celebrate thy holy Conception, may, hereafter, enjoy the reward of eternal bliss; through the grace and mercy of our Lord Jesus Christ, whom thou, a virgin, didst bring forth; who, with the Father and the Holy Ghost, liveth, &c.

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord:

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

THE COMMENDATION.

To thee, Virgin pious,
We humbly present
These hours canonical
With pure intent:

Guide pilgrims, until
With Christ we meet:
In our agony aid us,
O Virgin sweet. Amen.

This Anthem following, with the Prayer of the Immaculate Conception of the Blessed Virgin, is approved of by Pope Paul V., who hath granted a hundred days of indulgence to all faithful Christians that shall devoutly recite the same.

ANTHEM.

This is the branch, in which was neither knot of original, nor bark of actual sin found.

V. In thy conception, O Virgin, thou wast immaculate.

R. Pray unto the Father for us, whose Son thou didst bring forth.

Let us pray.

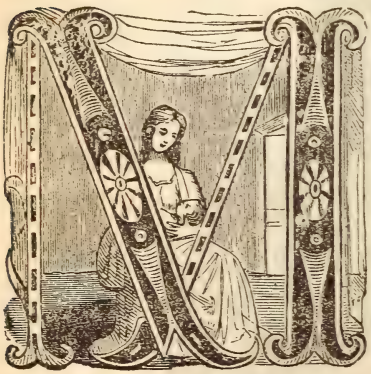
O GOD, who, by the Immaculate Conception of the Blessed Virgin, didst prepare a fit habitation for thy Son, we beseech thee, that, as by the foreseen death of her same Son, thou didst preserve her pure from all spot,

so likewise grant, that we, by her intercession, made free from sin, may attain unto thee; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Chaplet of Acts of the Love of God, etc.

The following indulgenced Prayers are taken from the authorized translation of the *Raccolta* —a collection of Indulgenced Prayers. For the various Indulgences attached to the performance of these Prayers, see *Raccolta*.

An Indulgence of 300 *days to those who recite the following acts daily.*



Y God, my only good, would that I had always loved thee.

2. My God, I abhor the time when I loved thee not.

3. How could I ever live so long without thy holy love?

4. And thou too, my God, how couldst thou suffer me so long?

5. My God, I give thee thanks for thy great patience.

6. But I will love thee now for ever.

7. I had sooner die than love thee not.

8. Take from me my life, my God, if I am not to love thee.

9. This grace I beg of thee, my God, ever to love thee.

10. Blessed shall I be, my God, with thy most holy love.

Gloria Patri, &c.

1. My God, fain would I see thee loved.

2. Thrice happy me, could I but shed my blood that all might love thee.

3. Blind is he who loves thee not.

4. My God, give me thy holy light.

5. There is no woe but not to love thee, sole and chief good.

6. My God, let me never be one of those wretched blind ones who love thee not.

7. My God, be thou my joy, my good, my all.

8. Fain would I be wholly thine for ever.

9. Who shall ever separate me from thy holy love?

10. Come, ye creatures of God, love ye my God.

Gloria Patri, &c.

1. My God, had I a thousand hearts, I'd love thee with them all.

2. Would that all hearts of all men loved thee.

3. Glad would I be that there were many worlds, that all might love thee.

4. Blest would he be who could love thee with all the hearts of all possible creatures.

5. To be so loved, my God, is thy just meed.

6. Too poor a heart have I, too cold, to love thee.

7. O ye cold hearts of men, why love ye not your good?

8. O ye blind wretched worldlings, why know ye not your love?

9. Thrice blest, ye heavenly host, who know and love your God!

10. O blest necessity to love God evermore.

Gloria Patri, &c.

1. My God, when shall I burn with love for thee?

2. O happy, much-loved lot, will it be ever mine?

3. Not knowing how myself to love thee, at least I give thee thanks that there are so many others who indeed do love thee with their whole hearts.

4. I am exceeding glad that thou art loved by all angels and all saints in heaven.

5. Then to their love I join the love of my poor heart.

6. And in especial manner I fain would love thee with the love thy holy ones who loved thee best have loved thee.

7. Wherefore I intend to love thee

with the love of Mary Magdalen, of Catherine, and of Teresa.

8. Or with the love of Augustine, Dominic, Francis Xavier, Philip Neri, and Louis Gonzaga.

9. Or with the very love of thine apostles, especially Peter, Paul, and the beloved disciple.

10. Or the love of Joseph the great Patriarch.

Gloria Patri, &c.

1. Fain would I love thee with a love like that of Mary most holy while here on earth.

2. Fain would I love thee with a love like that with which she loved thee when she conceived in her virgin womb thy well-beloved Son, or when she brought him forth, or when she suckled him, or when she saw him die.

3. Yet more, I would love thee with a love like that with which she loves thee, and will love thee in heaven.

4. Nay, but not even this love is enough to love thee with, my God: thee, God of goodness, infinite.

5. Wherefore I would love thee as thy Son, the divine Word made man, did love thee.

6. As he loved thee when he was conceived and born.

7. As he loved thee when he died upon the cross.

8. As he loves thee ever in those sacred tabernacles where he lies hid.

9. And with that very love with which he loves thee, and will love thee ever in heaven for all eternity.

10. Lastly, I intend to love thee with that love with which thou lovest thyself; and since that is impossible, grant me, O my God, of thy tender pity, that I may love thee with all my mind and all my powers, and as thou willest I should love thee. Amen and amen.

Gloria Patri, &c.

Let us pray.

O GOD, who hast prepared all good things for them that love thee; pour into our hearts such a desire of thy love, that we, loving thee in all and above all, may finally attain thy heavenly promises, which exceed all that we can desire. Through our Lord Jesus Christ, &c.

Prayers and Petitions.

An Indulgence of 300 *days to those who recite the following once a day.*

FATHER! O Son! O Holy Ghost! O Holy Trinity! O Jesus! O Mary! O ye blessed angels of God! O all ye Saints of Paradise, men and women, obtain for me these graces,

which I ask through the precious blood of Jesus Christ:

1. Ever to do the holy will of God.
2. Ever to live in union with God.
3. Never to think of any one but God.
4. To love God alone
5. To do all for God.
6. To seek alone God's glory.
7. To sanctify myself for God alone.
8. To know well my own utter nothingness.
9. Ever to know more and more the will of my God.

Mary most holy, offer to the eternal Father the most precious blood of Jesus Christ for my poor soul, for the holy souls in purgatory, for the wants of holy Church, for the conversion of sinners, for all the world.

Then say three Gloria Patri, *in honor of the most holy blood of Jesus Christ: one* Hail Mary, *in honor of the sorrows of Mary most holy: and one* Requiem æternum, &c., *in behalf of the holy souls in Purgatory.*

PRAYER—"PIETATE TUA."

Forty days' Indulgence to all faithful Christians every time they devoutly recite the following prayer:

LOOSEN, O Lord, we pray thee, in thy pity, the bonds of our sins, and by the intercession of the Blessed Mary, ever Virgin Mother of God, the blessed apostles Peter and Paul, and all saints, keep us thy servants and our abodes in all holiness; cleanse us, our relations, kinsfolk, and acquaintances, from all stain of sin; adorn us with all virtue; grant to us peace and health; drive far off all our enemies visible and invisible; bridle our appetites; grant us healthful seasons; show forth thy love towards our friends and our enemies; guard thy holy city; preserve our sovereign pontiff, Pius IX., and defend all our prelates, princes, and all thy Christian people, from all adversity. Let thy blessing be ever upon us, and grant to all the faithful de-

parted eternal rest. Through Christ our Lord. Amen.

THREE EJACULATIONS—JESU, &c.

An Indulgence of 300 *days to any one, as often as he says devoutly, and with a contrite heart, the three following ejaculations:*

Jesus, Mary, Joseph, I give you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, in your love and in your peace I hope to depart this life.

Or otherwise:

My Jesus, Mary, Joseph, earthly Trinity,
Wholly to you I give my soul right heartily.
My Jesus, Mary, Joseph, earthly Trinity,
Aid ye my spirit's flight in her last agony.
My Jesus, Mary, Joseph, earthly Trinity,

I die in peace with all, if in your company.

If only one of the above is recited, then the same Pius VII. granted to the reciter 100 *days' Indulgence.*

ANOTHER EJACULATION.

Fifty days' Indulgence every time any one says the following ejaculation of St. Jerome Emiliani.

My sweetest Jesus, be not thou my judge, but my Saviour.

DEVOTION IN MEMORY OF THE AGONY OF JESUS.

An Indulgence of 300 *days to all the faithful every time they devoutly say it.*

The Devotion.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Gloria Patri, &c.

Words of Jesus on the Cross.

FIRST WORD.

Father, forgive them; for they know not what they do.

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

Jesus, my love! who for love of me dost hang in agony upon the cross, there by thy pains to pay the penalty of my sins, and dost open thy divine mouth to obtain me pardon of them from Eternal Justice; O Jesu, pity all those faithful souls who now are in their last sad agony, and pity me when I too am in mine. By the merit of thy most precious blood shed for our salvation, vouchsafe us all such lively

sorrow for our sins, as shall make us breathe forth our souls into the bosom of thy boundless mercy.

Three Gloria Patri, &c.

Miserere nostri, Domine, miserere nostri.

My God, in thee I believe, in thee I hope, thou art my love. I repent me of my sins, because by them I have offended thee.

SECOND WORD.

This day shalt thou be with me in Paradise.

V. Adoramus te, &c.

Jesus, my love! who for love of me dost hang in agony upon the cross, and with such readiness and bounty dost meet the good thief's cry of faith, when in thy humiliations he acknowledged thee to be the Son of God, and dost then assure him of the paradise prepared for him; O pity all faithful souls now in their last agony, and pity me when I too am in mine. By the merit of thy most precious

blood, wake up in our spirit such firm and steadfast faith as shall never waver under Satan's craft; that so we also may obtain the blessed prize of Paradise.

Three Gloria Patri, &c.

Miserere, &c.

My God, in thee I believe, in thee I hope, thou art my love. I repent me of my sins, because by them I have offended thee.

THIRD WORD.

Behold thy Mother! Behold thy Son!

V. Adoramus, &c.

Jesus, my love! who for love of me dost hang in agony upon the cross, and unmindful of thine own sorrows dost leave us thy own most holy Mother as thy love-pledge, that we, through her, may in our greatest straits seek thee with confidence; have pity on all faithful souls now in their last agony, and pity me when I too am in mine. By the inward mar-

tyrdom of thy dear Mother, quicken in our hearts firm hope in the infinite merits of thine own most precious blood, that so we may escape the sentence of eternal death, which we know we well deserve for our sins.

Three Gloria Patri, &c.

V. Miserere, &c.

My God, in thee I believe, in thee I hope, thou art my love. I repent me of my sins, because by them I have offended thee.

FOURTH WORD.

My God, my God, why hast thou forsaken me?

V. Adoramus, &c.

Jesus, my love! who for love of me dost hang in agony upon the cross, and heaping woe on woe, beside thy sacred body's pain dost bear with infinite patience the most afflicting desolation of spirit, because thou wast forsaken by thine eternal Father; pity all faithful souls now in their last agony, and pity me when I too am in

mine. By the merit of thy most precious blood, grant us all thy grace to suffer with true meekness every pain and anguish of our agony, that joining our pains with thine, we too may in Paradise be made partakers of thy glory.

Three Gloria Patri, &c.

V. Miserere, &c.

My God, in thee I believe, in thee I hope, thou art my love. I repent me of my sins, because by them I have offended thee.

FIFTH WORD.

I thirst.

V. Adoramus, &c.

Jesus, my love! who for love of me dost hang in agony upon the cross, and who, insatiate of insults and of sufferings, dost will yet more and more to suffer, that all men may be saved, thus manifesting how that all the torrent of thy Passion is not enough to quench the thirst of thy

most loving heart; pity all faithful souls now in their last agony, and pity me when I too am in mine. By the merit of thy most precious blood, kindle such fire of charity within us, that with burning longing we may thirst ever to be one with thee for all eternity.

Three Gloria Patri, &c.

V. Miserere, &c.

My God, in thee I believe, in thee I hope, thou art my love. I repent me of my sins, because by them I have offended thee.

SIXTH WORD.

It is finished.

V. Adoramus, &c.

Jesus, my love! who for love of me dost hang in agony upon the cross, and from this pulpit of truth dost declare the work of our redemption finished,—that work by which, from children of thy wrath and of eternal woe, we were made God's children

and the heirs of heaven; pity all faithful souls now in their last agony, and pity me when I too am in mine. By the merit of thy most precious blood, detach us wholly from the world and from ourselves, and at the moment of our agony grant us grace to offer thee with all our hearts the sacrifice of life, thereby to make atonement for our sins.

Three Gloria Patri, &c.

V. Miserere, &c.

My God, in thee I believe, in thee I hope, thou art my love. I repent me of my sins, because by them I have offended thee.

SEVENTH WORD.

Father, into thy hands I commend my Spirit.

V. Adoramus, &c.

Jesus, my love! who for love of me dost hang in agony upon the cross, and who to accomplish the great sacrifice dost accept the will of thine eternal Father, commending thy spirit

into his hands, and then dost bow thy head and die; pity all faithful souls now in their agony, and pity me when I too am in mine. By the merit of thy most precious blood, give us in our agony an entire conformity to thy divine will, that, ready to live or die as it please thee, we may desire nothing but that thine adorable will may ever find its full accomplishment in us.

Three Gloria Patri, &c

V. Miserere, &c.

My God, I believe in thee, in thee I hope, thou art my love. I repent me of my sins, because by them I have offended thee.

Prayer to the holy Virgin, Mother of sorrows.

MARY most holy, Mother of sorrows, by that martyrdom intense which thou didst suffer at the cross's foot, during the three hours of Jesu's agony; deign to aid us all, sons of thy sorrows, in our last agony, that by thy prayers we from our bed of death may pass to heaven's holy joys, there to adorn thy crown.

Three Ave Maria, &c.

Mother of mercy, Mother of grace
Mary, help a fallen race.
Shield us when the foe is nigh,
And receive us when we die.

V. From sudden and unprepared death,
R. Deliver us, O Lord.
V. From the snares of the devil,
R. Deliver us, O Lord.
V. From everlasting death,
R. Deliver us, O Lord.

Let us pray.

GOD, who for our salvation hast, in the most bitter death of thy Son, made for us both an example and a refuge; grant, we beseech thee, that in the last peril, at the hour of our death, we may be made worthy to experience the effect of his great charity, and to be made partakers of his glory. Through the same Jesus Christ thy Son.

[*End with the ejaculation*, Jesus, Mary, Joseph, *as at p.* 401.]

Precious Blood of Jesus.

An Indulgence of seven years and seven quarantines, once a day, to all who shall say with devotion the Chaplet in honor of the precious blood of Jesus Christ.

THE CHAPLET.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Gloria Patri, &c.

R. Sicut erat, &c.

First Mystery.

THE first time our loving Saviour shed his precious blood for us, was on the eighth day after his birth, when, to accomplish the law of Moses,

he was circumcised. While, then, we think on all that Jesus did to satisfy God's justice for our wanderings, let us excite ourselves to true sorrow for them, and promise, with the help of his all-powerful grace, to be henceforth truly chaste in body and in soul.

Five Pater noster and one Gloria Patri.

We beseech thee, therefore, help thy servants, whom thou hast redeemed with thy precious blood

Second Mystery.

NEXT, in the Garden of Olives, Jesus shed his blood for us in such streams that it bathed the earth around. This did Jesus at the vision he then had of the ingratitude with which men would meet his love. O let us, then, repent sincerely for the past, considering how poorly we have met the countless benefits of our God, and henceforth resolving to make good use of his graces and holy inspirations.

Five Pater noster and one Gloria Patri.

We beseech thee, &c.

Third Mystery.

THEN, in his cruel scourging, Jesus again shed his blood, when from his lacerated skin and wounded flesh on every side there flowed the precious streams, the while our gentle Lord kept offering it to his eternal Father in payment of our impatience and our wantonness. How is it, then, we do not curb our wrath and our self-love? But henceforth we will indeed try our very best to bear our little trials, and, despisers of ourselves, take peacefully the injuries men do us.

Five Pater noster and one Gloria Patri.

We beseech thee, &c.

Fourth Mystery.

THEN, too, the sacred head of Jesus poured forth blood when it was crowned with thorns, all for our pride

and evil thoughts. Oh, shall we never cease to nurture haughtiness, foster foul imaginations, and feed the wayward will within us? Henceforth let there be ever before our eyes our utter nothingness, our misery, and our weakness; and with generous hearts let us combat bravely the temptations of our wicked foe.

Five Pater noster and one Gloria Patri.

We beseech thee, &c.

Fifth Mystery.

BUT oh, it was on the mournful way to Calvary that, laden with the heavy wood of the cross, our loving Jesus poured forth his precious blood in torrents from his veins; then were the very streets and ways of Jerusalem, through which he passed, bathed with it! and all this was done in satisfaction for the scandals and bad examples by which his own creatures had led others astray on the way to ruin. Ah, who can tell how many of

us are of this unhappy number! Who is he that can say how many he alone, by his own bad example, has thrust down to hell! And have we done nothing to remedy this evil? Alas, let us henceforth, at least, endeavor all we can to save souls by word and by example, making ourselves to all a pattern of good and holy life.

Five Pater noster and one Gloria Patri.

We beseech thee, &c.

Sixth Mystery.

MORE and yet more blood there flowed from the Redeemer of mankind in his most barbarous Crucifixion; then were veins rent and arteries broken, and in torrents there welled from out his hands and feet that saving balm of life eternal, which cancelled all the crimes and enormities of a whole world. What man is he that still will choose to continue in his sin, renewing thus the cruel crucifixion of the Son of God? Bitterly,

bitterly will we weep, then, for our bad deeds done, and at the feet of God's own minister detest them; now will we mend our evil ways, and henceforth begin a truly Christian life, with the thought ever in our hearts of all the blood which our eternal salvation cost the Saviour of men.

Five Pater noster and one Gloria Patri.

We beseech thee, &c.

Seventh Mystery.

LAST of all, when he was dead, and the lance opened his sacred side and cleft his loving heart, Jesus still shed blood, and with the blood there came forth water, to show us how the blood was all poured out to the last drop for our salvation. O goodness infinitely great of our Redeemer! Who will not love thee? What heart not melt away for very love of thee, who hast done all this for our redemption? The tongue wants words to praise thee; wherefore we invite

all creatures upon earth, all angels and all saints in Paradise, and, most of all, our dearest mother Mary, to bless, to praise, and to hymn thy most precious blood. Glory to the blood of Jesus! Glory to the blood of Jesus! now and ever throughout all ages. Amen.

At this last Mystery three Pater noster *and one* Gloria Patri *are to be said, to make up the number of thirty-three.*

We beseech thee, &c.

Then say the following

Prayer.

MOST precious blood of life eternal! price and ransom of the world! the soul's drink and the soul's bath, ever pleading man's cause before the throne of heavenly mercy; from the depths of my soul I adore thee: fain would I, were I able, make thee some compensation for the outrages and wrongs thou dost ever suffer from thy creature man, and most from those

who in their rashness dare to blaspheme thee. Who will not bless this blood of value infinite? who not burn for love of Jesus, who shed it all for us? What were I but for this blood, which hath redeemed me? What drew thee out of my Jesu's veins to the last drop? Love, of a surety, love! O boundless love, which gave to us this saving balm! O balm beyond all price, welling from the fount of immeasurable love! Give to all hearts, all tongues, power to praise, hymn, and thank thee, now and ever, and throughout all eternity. Amen.

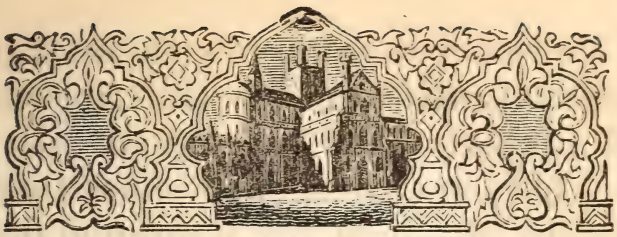
V. Thou hast redeemed us, O Lord, with thy blood.

R. And made us a kingdom to our God.

Let us pray.

ALMIGHTY and everlasting God, who hast appointed thine only-begotten Son the Saviour of the world, and hast willed to be appeased with his blood; grant us, we beseech

thee, so to venerate this price of our salvation, and by its might so to be defended upon earth from the evils of this present life, that in heaven we may rejoice in its everlasting fruit. Who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. Amen.



Prayers to the Most Holy Wounds.

An Indulgence of 100 *days, daily, to all the faithful who shall devoutly recite the following prayers to the Five sacred wounds of Jesus Christ.*

THE PRAYERS.

Act of Contrition.

HILST I lie prostrate before thee crucified, most loving Saviour of my soul, my heart tells me it was I that nailed thee to the cross with these hands of mine, oft as I fell into mor-

tal sin, wearying thee with my monstrous ingratitude. My God, my chief and perfect good, worthy of all my love, because thou hast ever loaded me with blessings, my wretched deeds I cannot now undo, as fain I would; but I will loathe and hate them, grieving from the bottom of my heart that I have offended thee, goodness infinite! Now, kneeling at thy feet, I would do my best to compassionate thee, to give thee thanks, to ask thee for pardon and the grace of penitence; wherefore with heart and lips I say:

TO THE FIRST WOUND.

The left foot.

HOLY wound in the left foot of my Jesus! I adore thee, I compassionate thee for the bitter pain that thou didst suffer. I thank thee for the love with which thou didst labor to overtake me on the way to ruin; for me thou didst bleed in seeking me amid the thorns and brambles of my

sins: I offer to the eternal Father the pain and love of thy most holy humanity, in atonement for my sins, all which with deep and bitter sorrow I detest.

Pater noster. Ave Maria. Gloria Patri.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

TO THE SECOND WOUND.

The right foot.

HOLY wound in the right foot of my Jesus! I adore thee, I compassionate thee for the bitter pain thou didst endure: I thank thee for that love which pierced thee with such cruel anguish and so much blood-shedding to punish my wandering steps, and the guilty pleasure I have granted to my unbridled passions; I offer the eternal Father all the pain and love of thy most holy humanity, and I pray thee give me grace to weep over my wanderings with hot

tears, and to abide in good begun, never more swerving from my obedience to the divine command.

Pater noster. Ave Maria. Gloria Patri.

Holy Mother, &c.

TO THE THIRD WOUND.

The left hand.

HOLY wound in the left hand of my Jesus! I adore thee, I compassionate thee for the bitter pains thou didst endure. I thank thee for that, in thy love, thou didst spare me the uplifted rod and the eternal damnation which for my sins I merited. I offer the eternal Father all the pain and love of thy most holy humanity, and I pray thee, teach me to profit by my little span of life, and bring forth in it meet fruits of penance, and so disarm thy divine and just anger.

Pater noster. Ave Maria. Gloria Patri.

Holy Mother, &c.

TO THE FOURTH WOUND.

The right hand.

HOLY wound in the right hand of my Jesus! I adore thee, I compassionate thee for the bitter pains thou didst endure. I thank thee for thy graces lavished on me with such love, in spite of all my wretched waywardness. I offer to the eternal Father all the pain and love of thy most holy humanity, and I pray thee, change my heart and its affections, and make me do all my works in accordance with thy divine good pleasure.

Pater noster. Ave Maria. Gloria Patri.

Holy Mother, &c.

TO THE FIFTH WOUND.

The sacred side.

HOLY wound in the side of my Jesus! I adore thee, I compassionate thee in the cruel insults thou didst suffer. I thank thee for the love

whereby thou didst let them cleave thy breast and heart, that so the last drops of blood and water might issue forth, and my redemption overflow. I offer to the eternal Father this outrage, and the love of thy most holy humanity, that into that most loving heart, eager and ready to receive the greatest sinners, my poor soul may enter once for all, and never more depart.

Pater noster. Ave Maria. Gloria Patri.

Holy Mother, &c.

To the most holy Virgin, Mother of sorrows.

MARY, Virgin Mother of God, martyr of love and sorrow, because of Jesu's pains and woes which thou didst witness; truly didst thou concur in the great work of my redemption, first by thy countless woes, and then by the offering thou didst make to the eternal Father of his and thy only-begotten for a holocaust and victim to appease his wrath for my great

sins. I compassionate thee for those bitter pains which thou didst undergo. I thank thee for that love well nigh infinite, impelled by which thou didst bereave thyself of the fruit of thy womb, very God and very Man, to save me, the sinner; let thy intercession which never returneth to thee void, be ever with the Father and the Son, that I may steadily amend my evil ways, and never, by fresh faults, crucify afresh my loving Saviour; but abiding in his grace till death, may, through the merits of his sad passion and death upon the cross, obtain eternal life.

Three Ave Maria.

Let us pray.

O LORD Jesus Christ, who on the sixth hour of the day didst, for the redemption of the world, mount the gibbet of the cross, and shed thy precious blood for the remission of our sins; we humbly beseech thee to grant us, that after our death we may

joyfully enter the gates of eternal bliss.

Grant, we beseech thee, O Lord Jesus Christ, that now and at the hour of our death, Mary, ever blessed Virgin, thy Mother, may intercede for us, through whose most holy soul the sword did pass in the hour of thy passion. Through thee, Jesus Christ, Saviour of the world, who with the Father and the Holy Ghost livest and reignest for ever and ever. Amen.

An Indulgence of 200 *days to every one who, with contrition for his sins and with devotion, says the following Act of Reparation to Jesus in the Blessed Sacrament.*

Act of Reparation.

JESUS, my God, my Saviour, with that lowly homage with which the faith itself inspires me, I worship thee, very God and very Man; with my whole heart I love thee, inclosed in

the most awful Sacrament of the altar, in reparation for all the acts of irreverence, profanation, and sacrilege, which I may ever have been so unhappy as to have committed, as well as for all such like acts that ever have been done, or (which may God avert) ever may be done in ages yet to come. I adore thee, my God, not indeed according to the measure of thy merits, nor according to the greatness of my debt to thee, but according to the little strength I have; and fain would I adore thee with all the perfection of every reasonabe creature. Meantime I purpose now and ever to adore thee, not only for those Catholics who adore thee not and love thee not, but also in the stead of, and for the conversion of, all heretics, schismatics, impious atheists, blasphemers, sorcerers, Turks, Jews, and idolaters. Jesus, my God, mayst thou be ever known, adored, loved, and praised every moment, every day, in the most holy and most heavenly Sacrament. Amen.

EJACULATIONS.

I adore thee every moment, O living bread of heaven, great Sacrament.

Jesus, heart of Mary, I pray thee send thy blessing on my soul.

Holiest Jesu! loving Saviour! I give thee all my heart.

The same Pope Leo XII., by the same rescript, granted—

An Indulgence of 100 *days to every one who says the above Ejaculations with contrition, adding the following:*

May all know, adore, and praise every moment, always, the most holy and most divine Sacrament.

PRAYER TO THE MOST HOLY SACRAMENT AND TO THE SACRED HEART OF JESUS.

An Indulgence of 100 *days, once a day, to all the faithful who say devoutly the following Prayer:*

The Prayer.

SEE where thy boundless love has reached, my loving Jesus! Thou,

of thy flesh and precious blood, hast made ready for me a banquet whereby to give me all thyself. Who drove thee to this excess of love for me? Thy heart, thy loving heart. O adorable heart of Jesus! burning furnace of divine love! within thy sacred wound take thou my soul; that in that school of charity I may learn to love that God who has given me such wondrous proofs of his great love. Amen.

OFFERING.

An Indulgence of 100 *days, once a day, to all who shall make this offering with contrite hearts:*

The Offering.

MY loving Jesus, I (N. N.) give thee my heart; and I consecrate myself wholly to thee out of the grateful love I bear thee, and as a reparation for all my unfaithfulness to grace; and with thine aid I purpose never to sin again.

PRAYERS, WITH THE "PATER NOSTER," &c.

To an Indulgence of 300 *days, granted previously, once a day, to all the faithful who shall say with devotion the following prayers to the Sacred Heart of Jesus, with three* Pater noster, *three* Ave Maria, *and three* Gloria Patri; *is now added the grant of—*

A Plenary Indulgence, once a month, to all who shall have said them daily for a month, on any one day when, after having confessed and communicated, they shall pray to God for the wants of the Church, &c.

The Prayers.

The Word was made flesh, and dwelt among us.

ETERNAL Word, made man for love of us, humbly prostrate at thy feet we adore thee with our soul's deepest veneration; and to repair our ingratitude towards this great boon of thy Incarnation, we join our poor

hearts with the hearts of all who love thee, offering thee with them our humble prayer of thanksgiving and praise. Pierced with the thought of the exceeding great humility, goodness, and tenderness which we behold in thy divine heart, we pray thee of thy grace, give grace, that in our lives we too may be thy followers in the practice of these virtues to thee so dear.

Pater noster. Ave Maria. Gloria Patri.

He was crucified also for us, suffered under Pontius Pilate, and was buried.

JESU, loving Saviour, humbly prostrate at thy feet we adore thee with our soul's deepest veneration, and to give thee proof of our real sorrow for our hardness of heart towards thee, in all those outrages and woes which thy loving heart made thee suffer for our salvation in thy sad passion and most bitter death, we here unite ourselves with the hearts of all who love thee, and with them

we give thee thanks with our whole soul. We marvel at the boundless patience and the generosity of thy Sacred Heart; and we pray thee fill our poor hearts with the spirit of true Christian penance, that thereby we may courageously embrace all suffering, and make thy cross our greatest comfort and our glory.

Pater noster. Ave Maria. Gloria Patri.

Thou didst give them bread from heaven to eat,
In whose taste was every heavenly sweetness.

JESU, burning with love for us, humbly prostrate at thy feet we adore thee with our soul's deepest veneration; and in reparation for the outrages which thy Sacred Heart daily receives in the most holy Sacrament of the altar, we unite ourselves with the hearts of all those who love thee, and give thee tenderest thanks. We love, too, in that Sacred Heart of thine, the incomprehensible fire of

thy love of thy eternal Father; and we pray thee inflame our poor hearts with burning charity towards thee and towards our neighbors.

Pater noster. Ave Maria. Gloria Patri.

LASTLY, most loving Jesu, we pray thee, by the sweetness of thy Sacred Heart, convert the sinner, console the sufferer, help the dying, succor the souls in purgatory. Make our hearts one with thine in the bonds of true peace and charity, deliver us from death sudden and unforeseen, and grant us death holy and peaceful. Amen.

V. Heart of Jesus, burning with the love of us,

R. Set our hearts on fire with love of thee.

Let us pray.

GRANT, we beseech thee, Almighty God, that we who glory in the most Sacred Heart of thy well-beloved Son, and renew in our minds the re-

membrance of the great benefits of his heavenly charity towards us, may feel the delight of those same benefits by their operation and fruit within our souls. Through the same Christ our Lord.

Sacred Heart of my Jesus! I adore thee with the three powers of my soul; I consecrate to thee my thoughts, my words, my works, myself. I purpose to give thee like acts of adoration, love, and glory, to those thou givest thine eternal Father. Be thou, I beseech thee, the reparation of my transgressions, the protection of my life, my refuge and asylum in the hour of my death. By thy sighs, and by that sea of bitterness in which thou wast drowned for me throughout thy whole mortal life, grant me, O grant me true contrition for my sins, contempt of earthly things, burning desire of eternal glory, trust in thy boundless merits, final perseverance in thy grace.

Heart of Jesus, all love! I offer

thee these humble prayers for myself and for all who unite with me in spirit to adore thee; vouchsafe of thy great goodness to hear and answer them, chiefly for that one of us who first shall close this mortal life. Sweet Heart of Jesus, pour into his heart in his death-agony thine inward consolations; take him within thy sacred wounds; cleanse him from all stains in that furnace of love, that so thou mayst soon open to him the gate of thine eternal glory, there to intercede with thee for all those who tarry yet in this their land of exile.

Holiest Heart of my most loving Jesu! I purpose to renew and offer thee these acts of adoration and these prayers for myself the wretched sinner, and for all who are associated with me in adoration of thee, every moment that I live, down to the last moment of my life. I recommend to thee, my Jesus, the Holy Church, thy well-beloved Spouse, my own true Mother, the souls who are satisfying

thy justice, the sinner, the sorrowful, the dying, all men on the whole face of the earth; let not thy blood be shed in vain for them; and vouchsafe lastly to apply it to the relief of the souls in purgatory, and above all to those who in life were wont devoutly to adore thee.

Most loving heart of Mary, who amongst the hearts of all God's creatures art at once purest, most inflamed with love for Jesus, and most pitiful towards us poor sinners, gain for us from the Heart of Jesus our Redeemer all the graces which we ask of thee. Mother of mercies, one throb, a single beat of thy burning heart offered by thee to the Heart of Jesus has power to console us to the full. Grant us, then, this favor; and then the Heart of Jesus, full of that filial love he had for thee, and will ever have, will not fail to hear and answer our request. Amen.

PRAYER, "AVE AUGUSTISSIMA," TO OUR LADY FOR PEACE.

An Indulgence of 100 *days to all the faithful, as often as they say, with contrite hearts and with devotion, the following prayer:*

Prayer for Peace.

HAIL, Empress, Queen of Peace; hail, holiest Mother of God; by the sacred heart of Jesus thy Son, the prince of peace, cause his anger to cease from us, that so he may reign over us in holy peace. Be mindful, Mary, tenderest Virgin, that from of old never hath it been heard that he who asks thy prayers was forsaken of God. In this lively trust I come to thee. Cast not my words behind thee, Mother of the Word; but in thy loving-kindness hear and do, gentle tender, sweet Virgin Mary.

LITTLE CHAPLET

IN HONOR OF

The Immaculate Heart of Mary.

An Indulgence of 300 *days, once a day, to every one who shall say with contrite heart the following little chaplet:*

The Little Chaplet.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Gloria Patri, &c.

R. Sicut erat, &c.

VIRGIN Immaculate, who, conceived without sin, didst direct every movement of thy pure heart to that God who was ever the object of thy love, and who wast ever most sub-

missive to his will; oh, obtain for me the grace to hate sin with my whole heart, and learn of thee to live in perfect resignation to the will of God.

One Pater noster, seven Ave Maria.

Heart of Mary, pierced with pain, make my heart all on fire with the love of God.

Or else,

My heart, O heart of Mary,
Sore pierced for me with pain,
With burning fire of charity,
Cleanse thou from sinful stain.

I MARVEL, Mary, at thy deep humility, whereby thy blessed heart was troubled at the gracious message brought thee by Gabriel the Archangel, how that thou wast chosen Mother of the Son of God Most High, and didst then proclaim thyself his humble handmaid; wherefore, in great confusion at my pride, I ask thee for the grace of a contrite humbled heart, that, knowing my own misery, I may

obtain that crown of glory promised to the true humble heart.

One Pater, &c.; Heart of Mary, &c.

SWEETEST heart of Mary, treasure-house most precious, wherein this Virgin blest did keep the words of Jesus, pondering on the lofty mysteries she heard from her Son's lips, whereby she learned to live for God alone; how doth my ice-bound heart confound me! O Mother dearest, get me grace so to meditate within my heart upon God's holy law, that I may strive to follow thee in the fervent practice of every Christian virtue.

One Pater, &c.; Heart of Mary, &c.

GLORIOUS Queen of the martyr band, whose sacred heart was reft in thy Son's bitter Passion by the sword whereof the holy old man Simeon prophesied: gain for my heart true courage and a holy patience to bear well the troubles and mishaps of this poor life, that so, crucifying

my flesh with its desires whilst following the mortification of the cross, I may indeed show myself a true child of thine.

One Pater, &c.; Heart of Mary, &c.

O MARY, mystic rose, whose loving heart, burning with living fire of charity, didst accept us for thy children at the cross's foot, becoming thus our tender Mother; make me feel the sweetness of that Mother's heart of thine, and thy strong power with Jesus, that when menaced by the perils of this mortal life, and most of all in the dread hour of death, my heart, united with thine own, may love my Jesus then and through all ages. Amen.

One Pater, &c.; Heart of Mary, &c.

Now let us betake ourselves to the most Sacred Heart of Jesus, that he may inflame us with his holy love.

O DIVINE Heart of Jesus, to thee I consecrate myself, full of deep

gratitude for the many blessings I have had, and daily have, from thy boundless charity. With my whole heart I thank thee that, in addition to them all, thou hast vouchsafed to give me thine own Mother to be my Mother also, in the person of the beloved disciple consigning me to her; then let my heart ever burn with love for thee, finding in thy sweetest heart its peace and sure repose.

Seven Dolors and Seven Joys.

An Indulgence of 100 *days, once a day, to all the faithful who, with contrite heart, practise the following devotion in honor of the Seven Sorrows and Seven Joys of the glorious patriarch St. Joseph:*

URE husband of most holy Mary, glorious Joseph, great was the travail and anguish of thy heart when, in sore perplexity, thou wast minded to put away thy stainless spouse, yet thy joy unspeakable when the archangel re-

vealed to thee the high mystery of the Incarnation.

Then by this thy sorrow and thy joy, we pray thee comfort our souls now and in their dying agony with the sweet consolation of a well-spent life, and a death like unto thine own, in the embrace of Jesus and of Mary.

Pater, Ave, and Gloria.

THRICE happy Patriarch, glorious Joseph, chosen father of the Word made Man, keen was the pain that thou didst feel when thou didst see the infant Jesus born in abject poverty; yet was thy pain no more remembered for the celestial bliss which filled thy heart when upon thee burst the harmony of angel-choirs, and thou didst behold the glory of that refulgent night.

Then by this thy sorrow and thy joy, we pray thee obtain for us that, when the journey of our life is done, we too may pass to that blessed land where we shall hear the angel-chants,

and enjoy the brightness of celestial glory.

Pater, Ave, and Gloria.

O THOU who wast ever most obedient to execute the law of God, glorious Joseph, when at his circumcision the infant Saviour's precious blood was shed, thy heart was pierced through and through; yet with the name of Jesus came again to thee new life and heavenly joy.

Then by this thy sorrow and thy joy, obtain for us that, freed in life from the vile yoke of sin, we too may die with joy, with the sweet name of Jesus in our hearts and on our lips.

Pater, Ave, and Gloria.

FAITHFUL Saint, who wast admitted to take part in man's redemption, glorious Joseph, old Simeon's prophecy of the coming woes of Jesus and of Mary shot through thy soul with agony like death; yet did he fill thy spirit to the brim with blessedness

when he foretold salvation to innumerable souls in ages yet unborn.

Then by this thy sorrow and thy joy, O help us with thy prayers to be of those who, by the merits of Jesus and his Virgin Mother, shall be partakers of the glorious resurrection.

Pater, Ave, and Gloria.

WATCHFUL guardian, bosom-friend of the Incarnate Son of God, glorious Joseph, how didst thou toil to nurture and to serve the Son of the Most High, then too especially in the flight thou madest with him into Egypt! yet didst thou rejoice ever to have with thee God himself, and to see the headlong downfall of Egypt's idol-gods.

Then by this thy sorrow and thy joy, oh, obtain for us to keep aloof from the infernal tyrant, quitting all dangerous occasions, that so all earthly sensual idols may be cast down from our hearts' throne, and we all, wrapt in the sweet service of Jesus

and of Mary, may ever live for them alone, and with them calmly die.

Pater, Ave, and Gloria.

ANGEL on earth, all-glorious Joseph, who didst so marvel to see the King of Heaven obedient to thy bidding, when thou didst bring him back from Egypt, fear of the tyrant chilled thy joy; yet did the angel cheer thee, and then afterwards thou didst dwell at Nazareth with glad heart, in the sweet company of Jesus and of Mary.

Then by this thy sorrow and thy joy, obtain for us that, with heart set free from every idle noxious fear, we too may taste the quiet of a tranquil conscience, safely dwelling with Jesus and with Mary, and one day die within their loving arms.

Pater, Ave, and Gloria.

PATTERN of all holiness, glorious Joseph, when without any fault of thine thou didst lose Jesus, the holy child, to thy great sorrow, thou, for three long days, didst search for him, until with

joy unspeakable thou didst find thy life amidst the doctors in the Temple.

Then by this thy sorrow and thy joy, we pray thee, heart and voice, stand betwixt us and danger, that so we lose not Jesus by any mortal sin; and if (which God avert) we ever be so wretched as to lose him, then by thy aid, with such ceaseless sorrow, grant us to seek him till we find him, and see again his gracious countenance; and this especially when death draws nigh, that when we go hence we may enjoy him for ever in the heavens, and with thee sing his heavenly mercies without end.

Ant. Jesus was about thirty years old, being, as was supposed, the son of Joseph.

V. Pray for us, blessed Joseph,

R. That we may be made worthy of the promises of Christ.

Let us pray.

GOD, who in thine ineffable providence didst vouchsafe to choose

blessed Joseph to be the husband of thy most holy Mother; grant, we beseech thee, that we may be made worthy to receive him for our intercessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest world without end. Amen.

THE PRAYER, "VIRGINUM CUSTOS," TO BE SAID BY PRIESTS.

An Indulgence of one year every time they say with devotion the following Prayer to St. Joseph.

GUARDIAN of virgins and father, holy Joseph, to whose faithful custody Christ Jesus, very innocence, and Mary, Virgin of virgins, were committed; I pray and beg of thee by these dear pledges, Jesus and Mary, free me from all uncleanness, and make me with spotless mind, pure heart, and chaste body, ever most chastely to serve Jesus and Mary, all the days of my life. Amen.

THE ANGEL GUARDIAN.

"*Angel of God*," *&c.*

While we give thanks to God for having granted to each of us a holy angel for our guardian, we ought ever to bear in mind the respect, devotion, and loving confidence we owe to this blessed spirit; and with these feelings we should often think of him, and implore his constant aid with the following well-known invocation:

ANGEL of God, who art my guardian, enlighten, guard, direct, and govern me, who have been committed to thee by the supernal clemency. Amen.

Angel of God, my guardian dear,
To whom his love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.

An Indulgence of 100 *days every time the above-named short prayer is said devoutly and with a contrite heart.*

PRAYER, "O BLESSED APOSTLES," WITH ONE PATER NOSTER, ONE AVE MARIA, AND ONE GLORIA PATRI.

An Indulgence of 100 *days to all the faithful, who, being contrite, shall say at least once a day the following Prayer, with one* Pater, Ave, *and* Gloria, *in honor of the blessed apostles Peter and Paul.*

The Prayer.

O BLESSED apostles Peter and Paul, I, N. N., take you this day for my special protectors and advocates with God. In all humility I rejoice with thee, blessed Peter, prince of the apostles, because thou art the rock whereon God hath built his Church; and I rejoice with thee too, blessed Paul, because thou wast chosen of God for a vessel of election, and preacher of the truth throughout the world. Ask for me, I pray you both, a lively faith, firm hope, and perfect charity, entire detachment from myself, contempt of the world, patience

in adversity, humility in prosperity, attention in prayer, purity of heart, right intention in my works, diligence in the fulfilment of all the duties of my state of life, constancy in my good resolutions, resignation to the holy will of God, perseverance in his grace even unto death; that by your joint intercession and your glorious merits I may overcome the temptations of the world, the flesh, and the devil, and be made worthy to stand before the face of the chief and eternal bishop of souls, Jesus Christ our Lord, to enjoy him and to love him for all eternity, who, with the Father and the Holy Ghost, liveth and reigneth ever world without end. Amen.

Pater, Ave, and Gloria.

Prayers for the Faithful Departed.

An Indulgence of 100 *days, to all who say with contrite heart and devotion once a day the prayers assigned in the following exercise to each day in the week, with one* Pater, Ave, *and the* De profundis:

The Prayers.

For Sunday.

LORD God Almighty, I pray thee, by the precious blood which thy divine Son Jesus shed in the garden, deliver the souls in purgatory, and especially amongst them all, that

soul which is most destitute of aid; and bring it to thy glory, there to praise and bless thee for ever. Amen.

Pater, Ave, and De profundis.

For Monday.

O LORD God Almighty, I pray thee, by the precious blood which thy divine Son Jesus shed in his cruel scourging, deliver the souls in purgatory, and amongst them all that soul especially which is nearest to its entrance into thy glory; that so it may soon begin to praise and bless thee for ever. Amen.

Pater, Ave, and De profundis.

For Tuesday.

O LORD God Almighty, I pray thee, by the precious blood which thy divine Son Jesus shed in his bitter crowning with thorns, deliver the souls in purgatory, and in particular amongst them all, deliver that one which would be the last to issue out

of those pains, that it tarry not so long a time before it come to praise thee in thy glory and bless thee for ever. Amen.

Pater, Ave, and De profundis.

For Wednesday.

O LORD God Almighty, I pray thee, by the precious blood which thy divine Son Jesus shed through the streets of Jerusalem when he carried the cross upon his sacred shoulders, deliver the souls in purgatory, and especially that soul which is richest in merits before thee; that so, on that throne of glory which awaits it, it may magnify thee and bless thee for ever. Amen.

Pater, Ave, and De profundis.

For Thursday.

O LORD God Almighty, I beseech thee, by the precious body and blood of thy divine Son Jesus, which he gave with his own hand upon the eve of his Passion to his beloved apos-

tles to be their meat and drink, and which he left to his whole Church to be a perpetual sacrifice and the life-giving food of his own faithful people, deliver the souls in purgatory, and especially that one which was most devoted to this Mystery of infinite love; that with the same thy divine Son, and with thy Holy Spirit, it may ever praise thee for this thy wondrous love in thy eternal glory. Amen.

Pater, Ave, and De profundis.

For Friday.

O LORD God Almighty, I pray thee, by the precious blood which thy divine Son shed on this day upon the wood of the cross from his most sacred hands and feet, deliver the souls in purgatory, and especially that soul for which I am bound to pray; that the blame rest not with me that thou bringest it not forthwith to praise thee in thy glory and to bless thee for ever. Amen.

Pater, Ave, and De profundis.

For Saturday.

O LORD God Almighty, I beseech thee, by the precious blood which burst forth from the side of thy divine Son Jesus, in the sight of, and to the extreme pain of his most holy Mother, deliver the souls in purgatory, and especially that one amongst them all which was ever the most devout to this great Lady; that it may soon attain unto thy glory, there to praise thee in her and her in thee, world without end. Amen.

Pater, Ave, and De profundis.

THE HOUR OF PRAYER ON THE THREE LAST DAYS OF HOLY WEEK.

An Indulgence of seven years and seven quarantines, to all the faithful, on each and all the three days, Thursday, Friday, and Saturday, in Holy Week, provided that on those days they devoutly make an hour's mental or vocal prayer for the benefit of the souls in purgatory.

PRAYER TO OBTAIN GRACE AND THE MERCY OF GOD IN EVERY NECESSITY, PLAGUE, AND TROUBLE.

An Indulgence of 100 *days every time that, with contrite heart and devotion, they say the following*

Prayer:

Jesus Christ, the King of Glory, comes in peace.

God was made man.

The Word was made flesh.

Christ was born of Mary the Virgin.

Christ went through the midst of them in peace.

Christ was crucified.

Christ died.

Christ was buried.

Christ rose from the dead.

Christ ascended into heaven.

Christ is victorious.

Christ reigns.

Christ is Lord of all.

May Christ defend us from all evil.

Jesus is with us.

Pater, Ave, and Gloria.

ETERNAL Father, by the blood of Jesus have mercy; sign us with the blood of the Immaculate Lamb Jesus Christ, as thou didst sign the people of Israel, in order to deliver them from death; and do thou Mary, Mother of mercy, pray to God and appease him for us, and obtain for us the grace we ask.

Gloria Patri, &c.

ETERNAL Father, by the blood of Jesus have mercy; save us from the shipwreck of the world, as thou didst save Noah from the universal deluge: and do thou, Mary, ark of salvation, pray to God and appease him for us, and obtain for us the grace we ask.

Gloria Patri, &c.

ETERNAL Father, by the blood of Jesus have mercy; deliver us from the plagues which we have deserved for our sins, as thou didst deliver Lot from the flames of Sodom: and do

thou, Mary, our advocate, pray to God and appease him for us, and obtain for us the grace we ask.

Gloria Patri, &c.

ETERNAL Father, by the blood of Jesus have mercy; comfort us under our present necessities and troubles, as thou didst comfort Job, Anna, and Tobias in their afflictions: and do thou, Mary, comforter of the afflicted, pray to God and appease him for us, and obtain for us the grace we ask.

Gloria Patri, &c.

ETERNAL Father, by the blood of Jesus have mercy; thou who wouldst not the death of a sinner, but rather that he should be converted and live, grant us through thy mercy time for penance, that, filled with contrition and penance for our sins, which are the cause of all our evils, we may live in the holy faith, hope, charity, and peace of our Lord

Jesus Christ: and do, thou, Mary, refuge of sinners, pray to God and appease him for us, and obtain for us the grace we ask.

Gloria Patri, &c.

PRECIOUS blood of Jesus, our love, cry unto the divine Father for mercy, pardon, grace, and peace upon us, upon N., and upon all the world.

Gloria Patri, &c.

MARY, our Mother and our hope, pray to God for us, for N., and for all, and obtain for us the grace we ask.

Gloria Patri, &c.

ETERNAL Father, I offer thee the blood of Jesus Christ in discharge of all my debt of sin, for the wants of holy Church, and for the conversion of sinners.

Gloria Patri, &c.

MARY Immaculate, Mother of God, pray to Jesus for us, for N., and

for all. Jesu, Mary, mercy! St. Michael, archangel, St. Joseph, SS. Peter and Paul, protectors of all the faithful in the Church of God, and all ye angels and saints of Paradise, men and women, pray to God, and by your intercession obtain grace and mercy for me, for N., and for all. Amen.

TO IMPLORE PEACE.

An Indulgence of 100 *days, to all the faithful, every time that, with contrite hearts, they say the following antiphon and prayer to implore peace from God.*

Ant. Give peace, O Lord, in our days; for there is none other that fighteth for us, but only thou, our God.

V. Peace be in thy strength, O Lord.

R. And plenty in thy strong places.

Let us pray.

O GOD, from whom come all holy desires, all right counsels and just

works; grant unto us thy servants that peace which the world cannot give, that our hearts may be devoted to thy service, and, delivered from the terror of our enemies, we may pass our time in peace beneath thy protection. Through Christ our Lord. Amen.

Vespers for Sundays.

EXT to the Sacrifice of the Mass, the Vespers, or evening office of the Church, is the most solemn act of public devotion you can perform. Assist at them, therefore, with all reverence and attention; and, while the choir is singing the psalms and hymns of the day, unite yourself in spirit with the choirs of Angels and Saints who are for ever singing the praises of God in heaven.

Pater noster, *Ave Maria*, in secret.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.

From Septuagesima to Palm Sunday, inclusively, is said:

Laus tibi, Domine, Rex æternæ gloriæ.

Ant. Dixit Dominus.

In Paschal Time, the Psalms are all said under this one Antiphon: *Alleluia.*

PSALM CIX. *Dixit Dominus.*

Dixit Dominus Domino meo: * Sede a dextris meis:

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum

Pater noster, *Ave Maria*, in secret.

V. O God, come to my assistance.

R. O Lord, make haste to help me

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima to Palm Sunday, inclusively, is said:

Praise be to thee, O Lord, King of everlasting glory.

Ant. The Lord said.

In Paschal Time, the Psalms are all said under this one Antiphon: *Alleluia.*

PSALM CIX. *Dixit Dominus.*

1. The Lord said to my Lord: Sit thou at my right hand:

2. Until I make thine enemies: thy footstool.

3. The Lord shall send forth the rod of thy power from out of Sion: rule thou in the midst of thine enemies.

Tecum principium in die virtutis tuæ, in splendoribus Sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum: * Tu es sacerdos in æternum, secundum ordinem Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

De torrente in via bibet: * propterea exaltabit caput.

Gloria Patri, &c.

Ant. Dixit Dominus Domino meo: Sede a dextris meis.

Ant. Fidelia.

PSALM CX. *Confitebor tibi.*

Confitebor tibi, Domine, in toto

4. Thine shall be the dominion in the day of thy power, amid the brightness of the Saints: from the womb before the day-star have I begotten thee.

5. The Lord hath sworn, and will not repent: Thou art a priest for ever according to the order of Melchisedec.

6. The Lord upon thy right hand: hath overthrown kings in the day of his wrath.

7. He shall judge among the nations, he shall fulfil destructions: he shall smite in sunder the heads in the land of many.

8. He shall drink of the brook in the way: therefore shall he lift up his head.

Glory be to the Father, &c.

Ant. The Lord said to my Lord: Sit thou at my right hand.

Ant. Faithful.

PSALM CX. *Confitebor tibi.*

1 I will praise thee, O Lord, with

corde meo: * in consilio justorum, et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo:

Ut det illis hæreditatem gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus; confirmata in sæculum sæculi: * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: *

my whole heart: in the assembly of the just, and in the congregation.

2 Great are the works of the Lord: sought out are they unto all his pleasure.

3. His work is his praise and his honor: and his justice endureth for ever and ever.

4. The merciful and gracious Lord hath left a memorial of his marvellous works: he hath given meat to them that fear him.

5. He shall ever be mindful of his covenant: he shall show forth unto his people the power of his works:

6. That he may give them the heritage of the Gentiles: the works of his hands are judgment and truth.

7. Faithful are all his commandments; they stand fast for ever and ever: they are done in truth and equity.

8. He hath sent redemption unto his people: he hath commanded his covenant for ever.

9. Holy and terrible is his name:

initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

Ant. Fidelia omnia mandata ejus, confirmata in sæculum sæculi.

Ant. In mandatis.

PSALM CXI. *Beatus vir.*

Beatus vir qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in

the fear of the Lord is the beginning of wisdom.

10. A good understanding have all they that do thereafter: his praise endureth for ever and ever.

Glory be to the Father, &c.

Ant. Faithful are all his commandments; they stand fast for ever and ever.

Ant. In his commandments.

PSALM CXI. *Beatus vir.*

1. Blessed is the man that feareth the Lord: in his commandments he shall have great delight.

2. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3. Glory and riches shall be in his house: and his justice endureth for ever and ever.

4. Unto the righteous there hath risen up light in the darkness: he is merciful, compassionate, and just.

5. Acceptable is the man who is merciful, and lendeth; he will guide

judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus; justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator, videbit et irascetur; detibus suis fremet et tabescet: * desiderium peccatorum peribit.

Gloria Patri, &c.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

PSALM CXII. *Laudate, pueri.*

Laudate, pueri, Dominum: * laudate nomen Domini.

his words with judgment: he shall not be moved for ever.

6. The just man shall be in everlasting remembrance: he shall not be afraid for evil report.

7. His heart is prepared to hope in the Lord; his heart is fixed: he shall not be moved until he look down upon his enemies.

8. He hath dispersed abroad, he hath given to the poor; his justice endureth for ever and ever: his horn shall be exalted in glory.

9. The sinner shall see it, and be wroth; he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

Glory be to the Father, &c.

Ant. In his commandments he hath great delight.

Ant. Blessed be the name.

PSALM CXII. *Laudate, pueri.*

1. Praise the Lord, ye children: praise ye the name of the Lord.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat: * et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem:

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

Gloria Patri, &c.

Ant. Sit nomen Domini benedictum in sæcula.

Ant. Nos qui vivimus.

2. Blessed be the name of the Lord: from this time forth for evermore.

3. From the rising up of the sun unto the going down of the same: the name of the Lord is worthy to be praised.

4. The Lord is high above all nations: and his glory above the heavens.

5. Who is like unto the Lord our God, who dwelleth on high: and regardeth the things that are lowly in heaven and in earth?

6. Who raiseth up the needy from the earth: and lifteth the poor from off the dunghill.

7. That he may set him with the princes: even with the princes of his people.

8. Who maketh the barren woman to dwell in her house: the joyful mother of children.

Glory be to the Father, &c.

Ant. Blessed be the name of the Lord for ever.

Ant. We who live.

PSALM CXIII. *In exitu Israel.*

In exitu Israel de Ægypto: * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: * Israel potestas ejus.

Mare vidit et fugit: * Jordanis conversus est retrorsum.

Montes exultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: * et tu, Jordanis, quia conversus es retrorsum?

Montes, exultastis sicut arietes: * et colles, sicut agni ovium?

A facie Domini mota est terra: * a facie Dei Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

Non nobis, Domine, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate

PSALM CXIII. *In exitu Israel.*

1. When Israel came out of Egypt: the house of Jacob from among a strange people.

2. Judah was made his sanctuary: and Israel his dominion.

3. The sea beheld, and fled: Jordan was turned back.

4. The mountains skipped like rams: and the little hills like the lambs of the flock.

5. What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast turned back?

6. Ye mountains, that ye skipped like rams: and ye little hills like the lambs of the flock?

7. At the presence of the Lord the earth was moved: at the presence of the God of Jacob.

8. Who turned the rock into a standing water: and the stony hill into a flowing stream.

9. Not unto us, O Lord, not unto us: but unto thy name give the glory.

10. For thy mercy and for thy

tua: * nequando dicant gentes, Ubi est Deus eorum?

Deus autem noster in cœlo: * omniaquæcumque voluit fecit.

Simulacra gentium argentum et aurum: * opera manuum hominum.

Os habent, et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent, et non odorabunt.

Manus habent, et non palpabunt: pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum et protector eorum est.

truth's sake: lest the Gentiles should say, Where is their God?

11. But our God is in heaven: he hath done whatsoever he would.

12. The idols of the Gentiles are silver and gold: the work of the hands of men.

13. They have mouths, and they shall not speak: they have eyes, and they shall not see.

14. They have ears, and they shall not hear: they have noses, and they shall not smell.

15. They have hands, and they shall not feel; they have feet, and they shall not walk: neither shall they speak through their throat.

16. Let those that make them become like unto them: and all such as put their trust in them.

17. The house of Israel hath hoped in the Lord: he is their helper and protector.

18. The house of Aaron hath hoped in the Lord: he is their helper and protector.

Qui timent Dominum speraverunt in Domino: * adjutor eorum et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit cœlum et terram.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in sæculum.

Gloria Patri, &c.

19. They that feared the Lord have hoped in the Lord: he is their helper and protector.

20. The Lord hath been mindful of us: and hath blessed us.

21. He hath blessed the house of Israel: he hath blessed the house of Aaron.

22. He hath blessed all that fear the Lord: the least together with the greatest.

23. May the Lord add blessings upon you: upon you, and upon your children.

24. Blessed be ye of the Lord: who hath made heaven and earth.

25. The heaven of heavens is the Lord's: but the earth hath he given to the children of men.

26. The dead shall not praise thee, O Lord: neither all they that go down into hell.

27. But we who live, bless the Lord: from this time forth for ever more.

Glory be to the Father, &c.

Ant. Nos qui vivimus, benedicimus Domino.

In Paschal time: Ant. *Alleluia, alleluia, alleluia.*

In place of the foregoing, the following is frequently said.

PSALM CXVI. *Laudate Dominum.*

Laudate Dominum, omnes gentes: * laudate eum, omnes populi:

Quoniam confirmata est super nos, misericordia ejus: * et veritas Domini manet in æternum.

CAPITULUM, 2 Cor. i.

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

Then follow the *Little Chapter* and the *Hymn.*

Lucis Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,

Ant. We who live, bless the Lord.

In Paschal time: Ant. *Alleluia, alleluia, alleluia.*

In place of the foregoing, the following is frequently said.

PSALM CXVI. *Laudate Dominum.*

1. Praise the Lord, all ye Gentiles: praise him, all ye people:

2. For his mercy is confirmed upon us: and the truth of the Lord endureth for ever.

CAPITULUM, 2 Cor. i.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation.

R. Thanks be to God.

Then follow the *Little Chapter* and the *Hymn.*

O blest Creator of the light!
Who dost the dawn from darkness bring;
And framing nature's depth and height,

Mundi parans originem.

Qui mane junctum vesperi
Diem vocari præcipis:
Illabitur tetrum chaos,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulset ostium:
Vitale tollat præmium:
Vitemus omne noxium:
Purgemus omne pessimum.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.
Amen.

Didst with the new-born light begin.

Who gently blending eve with morn,
And morn with eve, didst call them day;
Thick flows the flood of darkness down;
Oh, hear us as we weep and pray!

Keep thou our souls from schemes of crime;
Nor guilt remorseful let them know;
Nor thinking but on things of time,
Into eternal darkness go.

Teach us to knock at heaven's high door;
Teach us the prize of life to win:
Teach us all evil to abhor,
And purify ourselves within.

Father of mercies! hear our cry;
Hear us, O sole-begotten Son!
Who, with the Holy Ghost most high,
Reignest while endless ages run.
Amen.

After which is said, with its proper Antiph[illegible], the *Magnificat*, or *Canticle of the Blessed Virgin.*

Magnificat: * anima mea Dominum.

Et exultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

After which is said, with its proper Antiphon, the *Magnificat*, or *Canticle of the Blessed Virgin.*

1. My soul doth magnify: the Lord.

2. And my spirit hath rejoiced: in God my Saviour.

3. For he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

4. For he that is mighty hath done great things unto me: and holy is his name.

5. And his mercy is from generation to generation: unto them that fear him.

6. He hath showed strength with his arm: he hath scattered the proud in the imagination of their heart.

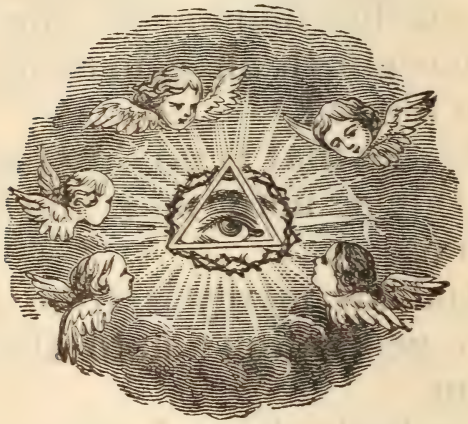
7. He hath put down the mighty from their seat: and hath exalted the humble.

8. He hath filled the hungry with good things: and the rich he hath sent empty away.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham, et semini ejus in sæcula.

Gloria Patri, &c.



V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

9. He hath upholden his servant Israel: being mindful of his mercy.

10. As he spake unto our fathers: to Abraham and his seed for ever.

Glory be to the Father, &c.

Here follows the Prayer, which is different every Sunday.

Let us pray.

LOOK down, we beseech thee, O Lord, upon this thy congregation, for which our Lord Jesus Christ did not hesitate to be delivered into the hands of sinners, and to undergo the torments of the cross: who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

THE

Benediction of the Most Holy Sacrament.

When the Priest opens the Tabernacle, and incenses the Blessed Sacrament, is sung the Hymn, *O salutaris hostia.*

HYMN.

O salutaris Hostia,
Quæ cœli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria
Qui vitam sine termino
Nobis donet in patria.

Amen.

After which follows the *Litany of the Blessed Virgin*, or some Psalm, or Antiphon, or Hymn appropriate to the Feast, or in honor of the Most Holy Sacrament. Here also are recited the corresponding Versicles and Prayers, as also any prayer enjoined by the Bishop.

THE

Benediction of the Most Holy Sacrament.

When the Priest opens the Tabernacle, and incenses the Blessed Sacrament, is sung the Hymn, *O salutaris hostia.*

HYMN.

O saving Victim! opening wide
The gate of heaven to man below!
Our foes press on from every side;
Thine aid supply, thy strength bestow.

To thy great name be endless praise,
Immortal Godhead, one in three!
Oh, grant us endless length of days
In our true native land with thee!
Amen.

After which follows the *Litany of the Blessed Virgin*, or some Psalm, or Antiphon, or Hymn appropriate to the Feast, or in honor of the Most Holy Sacrament. Here also are recited the corresponding Versicles and Prayers, as also any prayer enjoined by the Bishop.

Then is sung the Hymn, *Tantum ergo Sacramentum*, all present making a profound inclination (not prostration) while the words *Veneremur cernui* ar being said.

HYMN.

Pange lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremæ nocte cœnæ,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro, panem verum
Verbo carnem efficit:

Then is sung the Hymn, *Tantum ergo Sacramentum*, all present making a profound inclination (not prostration) while the words *Veneremur cernui* are being said

HYMN.

Sing, my tongue, the Saviour's glory,
Of his flesh the mystery sing;
Of the blood, all price exceeding,
Shed by our immortal King,
Destined for the world's redemption,
From a noble womb to spring.

Of a pure and spotless Virgin
Born for us on earth below,
He, as man with man conversing,
Stayed, the seeds of truth to sow:
Then he closed in solemn order
Wondrously his life of woe.

On the night of that Last Supper,
Seated with his chosen band,
He the paschal victim eating,
First fulfils the law's command;
Then, as food to all his brethren,
Gives himself with his own hand.

Word made flesh, the bread of nature
By his word to flesh he turns:

Fitque Sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

To which succeed the following *Versicle* and *Prayer:*

V. Panem de cœlo præstitisti eis. [Alleluia.]
R. Omne delectamentum in se habentem. [Alleluia.]

Wine into his blood he changes:
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns

Down in adoration falling,
Lo! the sacred host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith, for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might, and endless majesty.

To which succeed the following *Versicle* and *Prayer:*

V. Thou didst give them bread from heaven. [Alleluia.]
R. Containing in itself all sweetness. [Alleluia.]

Alleluia is said in Paschal time, and during the Octave of *Corpus Christi.*

Oremus.

DEUS, qui nobis sub sacramento mirabili Passionis tuæ memoriam reliquisti; tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

Alleluia is said in Paschal time, and during the Octave of *Corpus Christi.*

Let us pray.

O GOD, who, in this wonderful Sacrament, has left us a memorial of thy Passion; grant, we beseech thee, that we may so worthily reverence the sacred mysteries of thy Body and Blood, that we may continually find in our souls the fruit of thy redemption. Who livest and reignest for ever and ever. Amen.

HYMNS.

Adeste Fidelis.

With hearts truly grateful,
Come, all ye faithful,
To Jesus, to Jesus in Bethlehem,
See Christ your Saviour,
Heaven's greatest favor.
Let's hasten to adore him,
Let's hasten to adore him,
Let's hasten to adore him,
Our God and King.

God to God equal,
Light of Light eternal,
Carried in Virgin's immaculate womb,
He all preceded,
Begotten, not created.
Let's hasten, &c.

Angels now praise him,
Loud their voices raising;
The heavenly mansions with jubilee ring;
To him who's most holy,
Be honor, praise, and glory.
Let's hasten, &c.

To Jesus, now born,
Grateful homage return:
'Tis he who all heavenly gifts doth bring;

Word increated,
To our flesh united.
Let's hasten, &c.

We, joyfully singing,
Grateful tributes bringing,
Praise him and bless him in heavenly hymns.
Angels implore him,
Seraphs fall before him;
Then let us adore him,
Our God and King.

Fading, still Fading.

Fading, still fading, the last beam is shining,
Ave Maria! day is declining;
Safety and innocence fly with the light,
Temptation and danger walk forth in the night;
From the fall of the shade till the matin shall chime,
Shield us from danger, and save us from crime.
Ave Maria, audi nos!

Ave Maria! oh, hear when we call,
Mother of him who is Saviour of all!
Feeble and fearing, we trust in thy might;
In doubting and darkness, thy love be our light:
Let us sleep on thy breast while the night taper burns,
And wake in thine arms when the morning returns.
Ave Maria, audi nos!

Ave, Sanctissima.

Ave, sanctissima,
We lift our souls to thee;
Ora pro nobis,
Thou bright Star of the Sea.
Guard us when sin is nigh,—
Snares round our path are spread,—
Hear the heart's lonely sigh,—
Thine too hath bled.

Thou that hast looked on death,
Aid us when death is near;
Whisper of heaven to faith,
Sweet Mother, sweet Mother, hear.
Ora pro nobis!
From sin our slumbers keep.
Ora, Mater, ora,
Star of the Deep.

Ave, purissima,
List to thy children's prayer.
Audi Maria,
And take us to thy care.
When darkness comes o'er us,
Whilst here on earth we stay,
Thy light shine before us,
Guide of our way.

Thou that hast looked on death,
Aid us when death is near;
Whisper of heaven to faith,
Sweet Mother, sweet Mother, hear!
Ora pro nobis,
Let angels guard our sleep,
Ora, Mater, ora,
Star of the Deep.

Hail, Mary!

Hail, Mary! Queen and Virgin pure;
With every grace replete!
Hail, kind protectress of the poor!
Pity our needy state.

O thou who fill'st the highest place
Next heaven's imperial throne!
Obtain for us each saving grace,
And make our wants thy own.

How oft, when trouble filled my breast,
Or sin my conscience pained,
Through thee I sought for peace and rest,
Through thee I peace obtained!

Then hence, in all my pain and cares,
I'll seek for help in thee;
E'er trusting through thy pow'rful prayers
To gain eternity.

The Most Holy Name of Jesus, commonly called St. Bernard's Hymn.

I.

Jesu! the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than thy blest name,
O Saviour of mankind!

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind thou art!
How good to those who seek!

But what to those who find? ah! this
Nor tongue nor pen can show:
The love of Jesus, what it is,
None but his loved ones know.

Jesu! our only joy be thou,
As thou our prize wilt be;
Jesu! be thou our glory now,
And through eternity.

II.

O Jesu! King most wonderful!
Thou Conqueror renowned!
Thou sweetness most ineffable!
In whom all joys are found!

When once thou visitest the heart,
Then truth begins to shine;
Then earthly vanities depart;
Then kindles love divine.

O Jesu! Light of all below!
Thou Fount of life and fire!
Surpassing all the joys we know,
All that we can desire:

May every heart confess thy name,
And ever thee adore;
And seeking thee, itself inflame
To seek thee more and more.

Thee may our tongues for ever bless;
Thee may we love alone;
And ever in our lives express
The image of thine own.

Ave, Maris Stella.

Bright Mother of our Maker, hail!
Thou Virgin ever blest;
The Ocean Star by which we sail,
And gain the port of rest.

Whilst we this Ave thus to thee
From Gabriel's mouth rehearse,
Prevail that peace our lot may be,
And Eva's name reverse.

Release our long-entangled mind
From all the snares of ill;
With heavenly light instruct the blind,
And all our vows fulfil.

Exert for us a Mother's care,
And us thy children own;
Prevail with Him to hear our prayer
Who chose to be thy Son.

O spotless Maid, whose virtues shine
With brightest purity,
Each action of our lives refine,
And make us pure, like thee.

Preserve our lives unstained with ill,
In this infectious way,

That Heaven alone our souls may fill
With joys that ne'er decay.

To God the Father endless praise;
To God the Son the same;
And Holy Ghost, whose equal rays
One equal glory claim. Amen.

Veni, Sancte Spiritus.

Come, Holy Ghost, send down those beams
Which sweetly flow, in silent streams,
From thy bright throne above;
Come thou, the Father of the poor,
Thou bounteous source of all our store,
Come, fire our hearts with love.

Come thou, of comforters the best!
Come thou, the soul's delightful guest!
The pilgrim's sweet relief.
Thou art our rest, in toil and sweat,
Refreshment in excessive heat,
And solace in our grief.

O sacred light! shoot home thy darts;
Oh, pierce the centre of these hearts,
Whose faith aspires to thee.
Without thy Godhead, nothing can
Have any price or worth in man;
Nothing can harmless be.

Lord! wash our sinful stains away,
Water from heaven our barren clay;
Our wounds and bruises heal:

To thy sweet yoke our stiff necks bend,
To our cold hearts thy flame extend,
Our wandering ways repeal.

Oh, grant thy faithful, dearest Lord,
Whose only hope is thy sure word,
The seven gifts of thy Spirit;
Grant us in life t'obey thy grace,
Grant us at death to see thy face,
And endless joys inherit.

Jerusalem.

Jerusalem, my happy home,
How do I sigh for thee!
When shall my exile have an end,
Thy joys when shall I see?
Jerusalem, Jerusalem,
Jerusalem, my happy home,
How do I sigh for thee!

No sun, no moon, in borrowed light,
Revolve thine hours away;
The Lamb on Calvary's mountain slain,
Is thine eternal day.
Jerusalem, &c.

From every eye he wipes the tear,
All sighs and sorrows cease;
No more alternate hope or fear,
But everlasting peace.
Jerusalem, &c.

The thought of thee to us is given,
Our sorrows to beguile;
T' anticipate the bliss of heaven
In his eternal smile.

Jerusalem, &c.

Stabat Mater.

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last:
Through her heart his sorrows sharing,
All his bitter anguish bearing,
Now at length the sword had passed.

O'h, how sad and sore distressed
Was that Mother, highly blest,
Of the sole begotten One!
Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.

Is there one who would not weep,
Whelmed in miseries so deep,
Christ's dear Mother to behold?
Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Bruised, derided, cursed, defiled,
She beheld her tender Child,
All with bloody scourges rent
For the sins of his own nation,
Saw him hang in desolation
Till his Spirit forth he sent.

O thou Mother! Fount of love!
Touch my spirit from above,
  Make my heart with thine accord:
Make me feel as thou hast felt;
Make my soul to glow and melt
  With the love of Christ my Lord.

Holy Mother! pierce me through;
In my heart each wound renew
  Of my Saviour crucified;
Let me share with thee his pain,
Who for all my sins was slain,
  Who for me in torment died.

Let me mingle tears with thee,
Mourning him who mourned for me,
  All the days that I may live:
By the cross with thee to stay;
There with thee to weep and pray,
  Is all I ask of thee to give.

Virgin of all virgins blest!
Listen to my fond request:
  Let me share thy grief divine;
Let me to my latest breath,
In my body bear the death
  Of that dying Son of thine.

Wounded with his every wound,
Steep my soul till it hath swooned
  In his very blood away;
Be to me, O Virgin, nigh,
Lest in flames I burn and die
  In his awful judgment-day.

Christ, when thou shalt call me hence,
Be thy Mother my defence,
Be thy cross my victory:
While my body here decays,
May my soul thy goodness praise
Safe in Paradise with thee.

Te Deum Laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens and all the powers therein:

To thee cherubim and seraphim: continually do cry:

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full: of the majesty of thy glory.

The glorious choir of the Apostles: praise thee.

The admirable company of the Prophets: praise thee.

The white-robed army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee.

The Father: of an infinite majesty

Thy adorable, true: and only Son.

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

When thou hadst overcome the sting of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We pray thee, therefore, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

O Lord, save thy people: and bless thine inheritance.

Govern them: and lift them up for ever.

Day by day: we magnify thee.

And we praise thy name for ever: yea, for ever and ever.

Vouchsafe, O Lord, this day: to keep us without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy be showed upon us: as we have hoped in thee.

O Lord, in thee have I hoped: let me not be confounded for ever.

On occasions of Thanksgiving, the following are added:

V. Blessed art thou, O Lord, the God of our fathers.

R. And worthy to be praised, and glorious for ever.

V. Let us bless the Father and the Son, with the Holy Ghost.

R. Let us praise and magnify him for ever

V. Blessed art thou, O Lord, in the firmament of heaven.

R. And worthy to be praised, glorified, and exalted for ever.

V. Bless the Lord, O my soul.

R. And forget not all his benefits.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

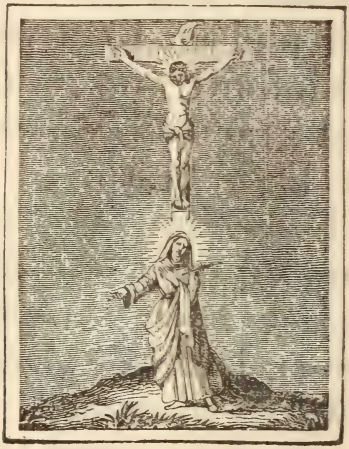
Let us pray.

O GOD, whose mercies are without number, and the treasure of whose goodness is infinite; we render thanks to thy most gracious Majesty for the gifts thou hast bestowed upon us, evermore beseeching thy clemency; that as thou grantest the petitions of them that ask thee, thou wilt never forsake them, but wilt prepare them for the rewards to come.

O God, who hast taught the hearts of the faithful by the light of the Holy Spirit; grant us, by the same Spirit, to relish what is right, and evermore to rejoice in his consolation.

O God, who sufferest none that hope in thee to be afflicted over much, but dost afford a gracious ear unto their prayers; we render thee thanks for that thou hast heard our supplications and vows; and we most humbly beseech thee, that we may evermore be protected from all adversities, through Christ our Lord.

R. Amen.



DIRECTIONS AND MEDITATIONS

FOR

ASSISTING AT MASS.

THAT you may revive your faith before assisting at the Holy Sacrifice, imagine that with Mary you are going to Calvary, not to crucify your Lord, but to behold as a faithful disciple this sorrowful spectacle; renew your act of contrition, and say in your heart:

My Saviour, have mercy on me.

Mary, suffering, pray for me.

That you may worthily perform an act so pleasing to the Queen of Martyrs, prepare your mind by considering the mystical signification of the sacred vestments, which the priest uses at the altar. As you meditate on each, say:

My Saviour, have mercy on me.

Mary, suffering, pray for me.

EXPLANATIONS OF VESTMENTS WORN BY THE PRIEST.

The *amice* is an emblem of the crown of thorns, and the veil with which the Jews blind-

folded our Saviour when they smote him on the face.

The *alb* is an emblem of the white garment, which Herod put on our Saviour when he and his soldiers despised him and mocked him.

The *cincture* is emblematic of the cord with which Jesus was bound in the garden of Gethsemane.

The *maniple* represents the cord with which he was a second time bound to the pillar.

The *stole* is an emblem of the cords with which he was the third time bound, when he was dragged along to Calvary.

The *chasuble* represents the seamless garment of Christ, and the infinite charity with which he covers the multitude of our sins.

Make the following intentions:

My God, I intend to offer, through the hands of Mary most holy, the angels, and the saints, this and all the sacrifices which are celebrated or which will be celebrated, to the end of the world, in honor of thee, in praise of thee, to thank thee for thy mercies, and to ask of thee, for myself and the whole world, all the graces which may be pleasing to thee, and which may serve for the immediate liberation of the souls in purgatory, and especially for the graces granted to all the saints and angels; to the Blessed Vir-

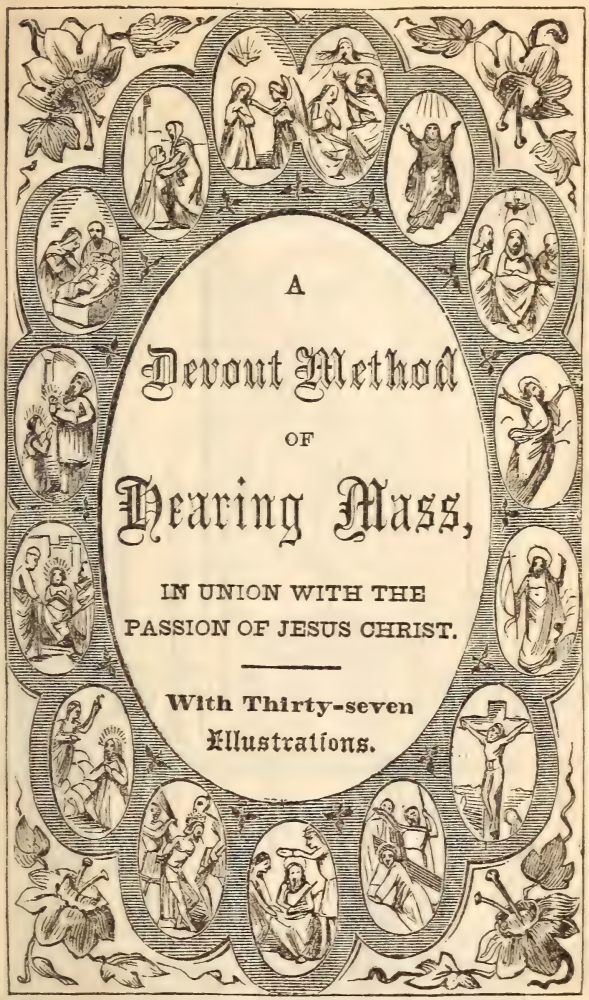
gin, St. Joseph, and my guardian angel, and through them to me.

As to meditate with profit on the Passion of Jesus, and the Dolors of Mary, is a treasure superior to all other spiritual treasures,—for thus we desire to offer consolation to our most merciful Mother, who there disposes of riches from the treasures of her Divine Son, and the graces of our heavenly Father,—consider with devotion the connection between the actions of Jesus in the Passion, and those of the priest at the altar, and at each point of the sufferings of our Lord, lose not sight of Mary, who so largely partook of the sufferings of her Son that she has become the Queen of Martyrs. That you may be enabled to do so with profit, repeat affectionately, at each point of the Passion, at least once:

My Saviour, have mercy on me.

Mary suffering, pray for me.

Repeat it often, if there be time to do so.


A
Devout Method
OF
Hearing Mass,
IN UNION WITH THE
PASSION OF JESUS CHRIST.
With Thirty-seven
Illustrations.

JESUS ENTERS THE GARDEN.

THE PRIEST GOES TO THE ALTAR.

The Prayer.

LORD JESUS CHRIST, Son of the living God, who, when thy passion drew nigh, didst for me, a wretched sinner, fear and grow sad; grant that I may ever direct all my sorrows unto thee, who art the God of my heart; and thou, O Lord, in union of thy passion and sorrow, assist me to bear them with patience, that, by the merits of thy sufferings, they may become profitable to my soul. *Amen.*

Jesus prays in the Garden.

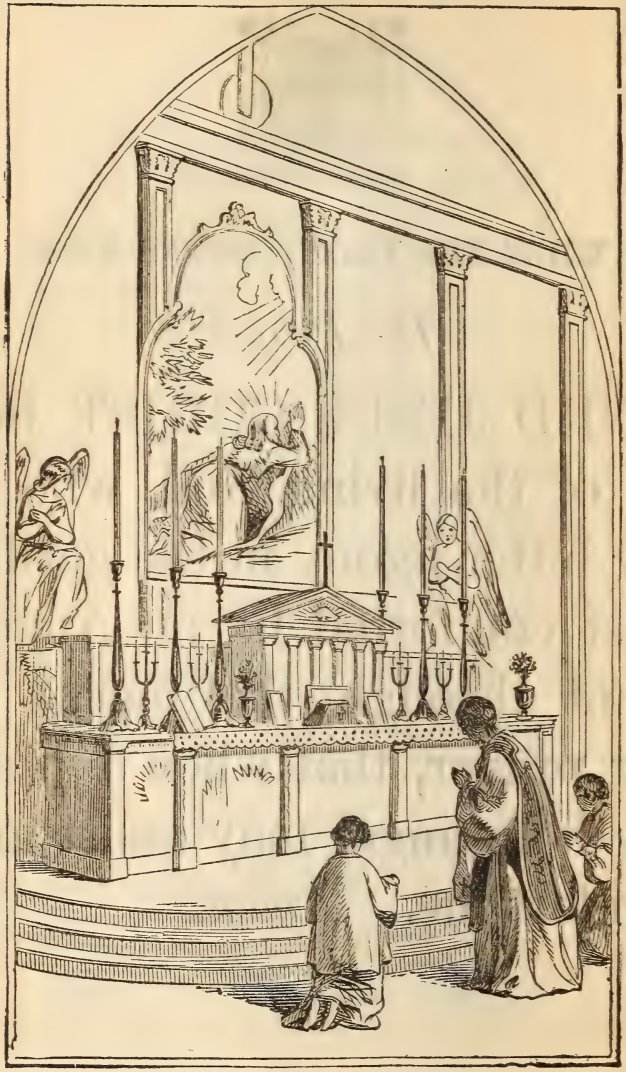
The Priest begins Mass.

WHEN THE PRIEST BEGINS MASS.

The Prayer.

LORD JESUS CHRIST, Son of the living God, who in thy bitter agony in the garden wast comforted by an Angel; grant through the merits of thy prayer, that when I pray, thy holy angel may assist and comfort me. *Amen.*

JESUS FALLS ON HIS FACE TO THE EARTH.



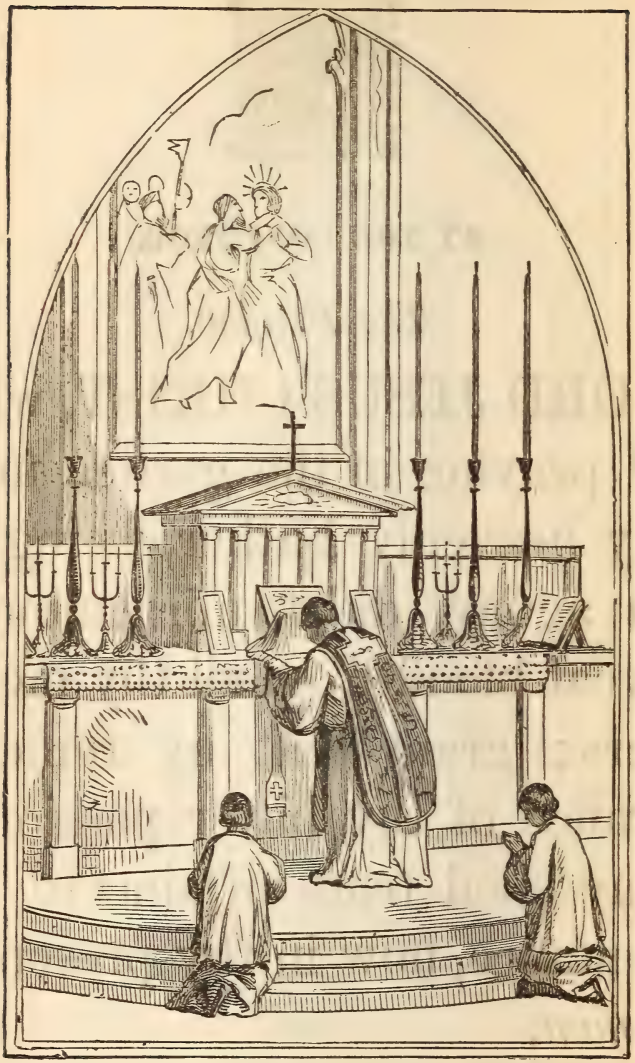
AT THE CONFITEOR.

AT THE CONFITEOR.

The Prayer.

LORD JESUS CHRIST, who, praying in the garden unto thy heavenly Father, being in an agony, didst miraculously sweat blood from all thy members; grant that by remembrance of thy bitter passion I may shed tears of sincere repentance, now in thy presence. *Amen.*

JESUS IS BETRAYED WITH A KISS.

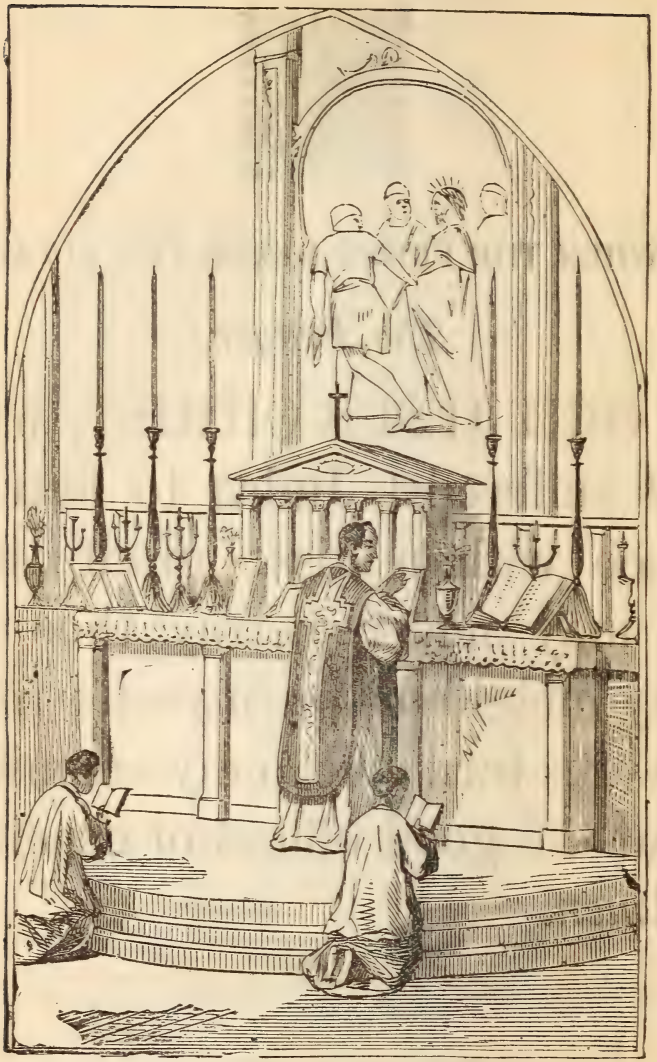


THE PRIEST KISSES THE ALTAR.

WHEN THE PRIEST KISSES THE ALTAR.

The Prayer.

LORD JESUS CHRIST, who sufferedst Judas to betray thee with a kiss; grant that I may never betray thee in my neighbor or myself; nor ever return evil to my enemies, but the good offices of charity. *Amen.*



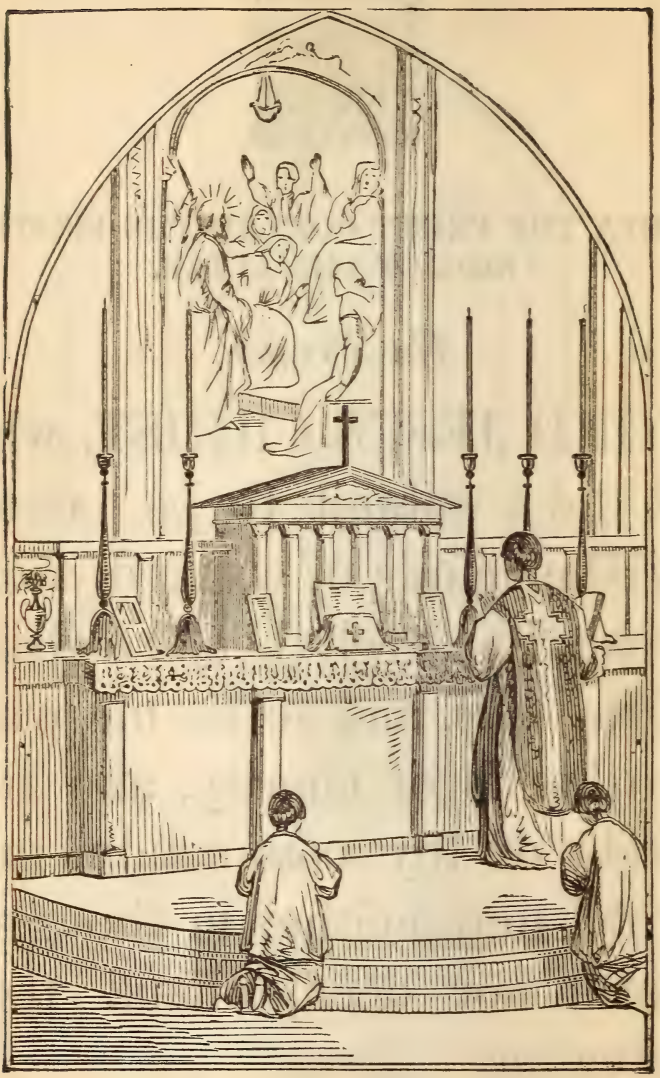
THE PRIEST GOES TO THE EPISTLE SIDE OF THE ALTAR.

WHEN THE PRIEST GOES TO THE EPISTLE SIDE OF THE ALTAR.

The Prayer.

LORD JESUS CHRIST, who didst submit to be bound by the hands of wicked men, break, I beseech thee, the chain of my sins, and so tie me with the bands of charity, and the cords of thy commandments, that I may neither in thought, word, nor deed, offend thee hereafter. *Amen.*

JESUS IS STRUCK ON THE FACE.



AT THE INTROIT.

AT THE INTROIT.

The Prayer.

LORD JESUS CHRIST, who wast brought as a criminal to Annas, by an armed band of wicked men; grant that I may never suffer myself to be led into sin by the evil suggestions of my fellow-creatures, or the temptations of the wicked one, but that I may be safely guided by thy Holy Spirit to the fulfilment of thy divine will. *Amen.*

JESUS IS DENIED BY PETER.

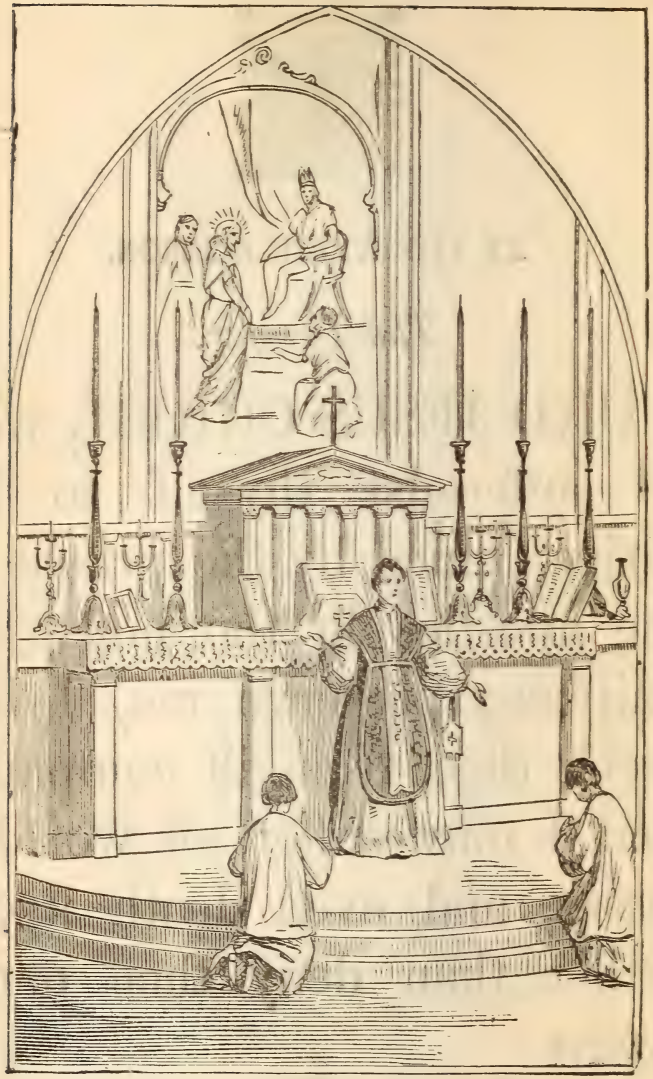
AT THE KYRIE ELEISON.

AT THE KYRIE ELEISON.

The Prayer.

LORD JESUS CHRIST, who sufferedst thyself to be thrice denied by the prince of the apostles in the house of Caiphas; preserve me, I beseech thee, from ill company, that I may suffer all worldly losses, and even death itself, rather than deny thee once. *Amen.*

PETER CONVERTED BY A LOOK OF JESUS.



AT THE DOMINUS VOBISCUM.

AT THE DOMINUS VOBISCUM.

The Prayer.

LORD JESUS CHRIST, who, mercifully looking back on St. Peter, caused him to weep bitterly for his offences; look on me, I beseech thee, with thine eyes of mercy, that I may with tears fully bewail my sins, and neither in word or deed ever offend thee, my Lord and my God. *Amen.*

JESUS IS LED TO PILATE.

AT THE EPISTLE.

AT THE EPISTLE.

The Prayer.

LORD JESUS CHRIST, who submitted to be brought before Pilate, and there falsely accused; teach me to avoid the snares of the wicked, and to profess my faith constantly by the performance of good works. *Amen.*

JESUS IS BROUGHT TO HEROD.

AT MUNDA COR MEUM.

AT MUNDA COR MEUM.

The Prayer.

LORD JESUS CHRIST, who, before Herod, didst for my sake suffer; grant that I may bear patiently the injuries inflicted on me, and learn from thee, O my divine Master, to be meek and humble of heart. *Amen.*

JESUS IS SENT BACK TO PILATE.

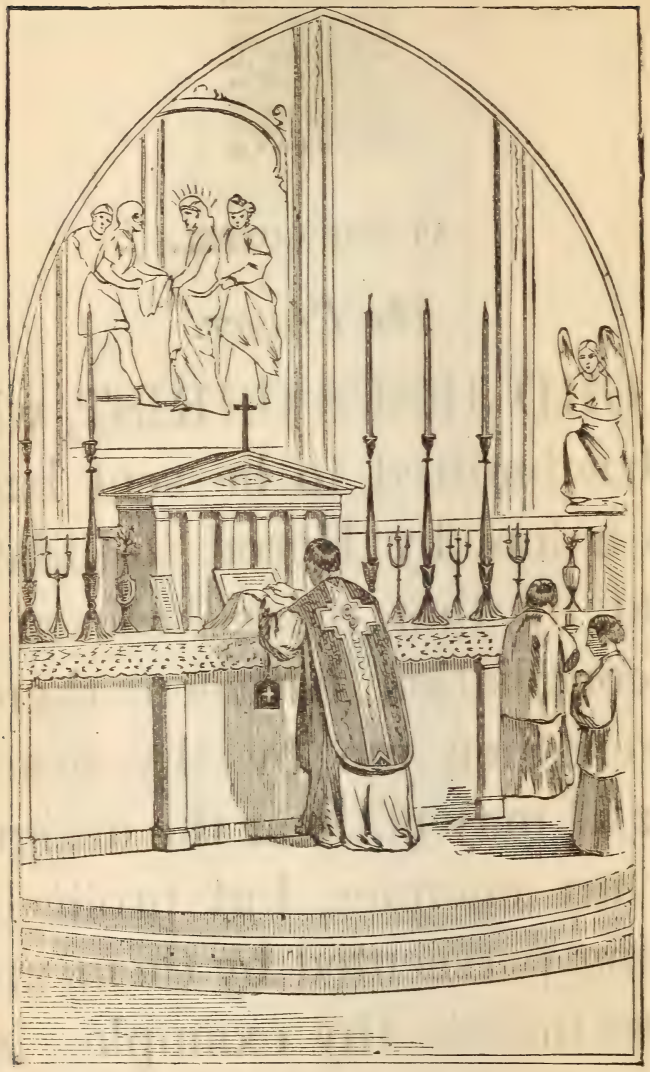
AT THE GOSPEL.

AT THE GOSPEL.

The Prayer.

LORD JESUS CHRIST, who submitted to be sent back as a fool by Herod to Pilate, and by that means caused a reconciliation between them; strengthen me by thy grace, that I may not fear the designs of my enemies, but profit by being persecuted by them, and thus imitate thy example. *Amen.*

JESUS IS SPOILED OF HIS GARMENTS.



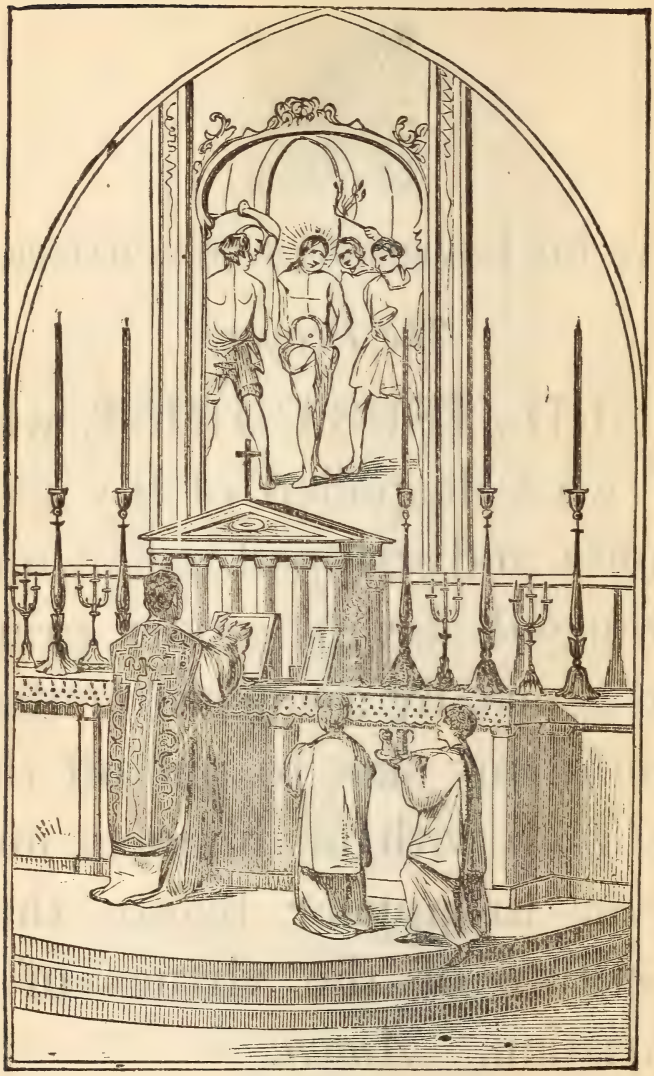
AT THE UNVEILING OF THE CHALICE.

AT THE UNVEILING OF THE CHALICE.

The Prayer.

LORD JESUS CHRIST, who wast despoiled of thy garments, and stripped naked, and scourged, for my sake; grant me grace, by a sincere confession of my sins, to put off the *old man* with all his acts, and never to appear before thee destitute of the virtues of a Christian. *Amen.*

Jesus is Scourged.



At the Offertory.

AT THE OFFERTORY.

The Prayer.

LORD JESUS CHRIST, who for me wast pleased to be bound unto a pillar, and there cruelly scourged; give me grace willingly to bear the scourges of thy paternal correction, and never more to grieve thee by my sins. *Amen.*

JESUS IS CROWNED WITH THORNS.

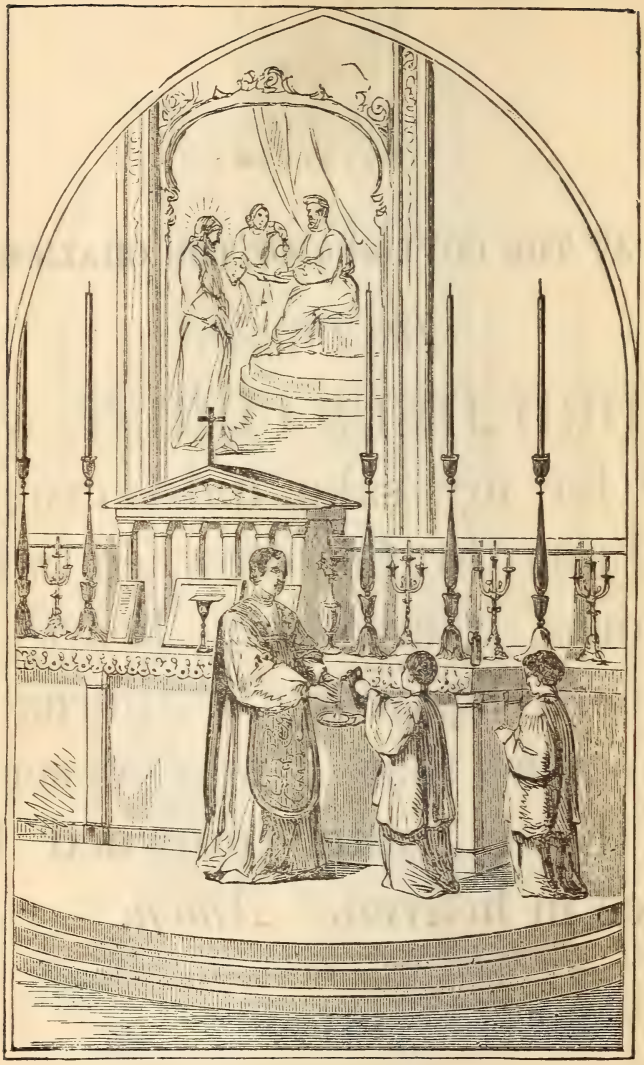
AT THE COVERING OF THE CHALICE.

AT THE COVERING OF THE CHALICE.

The Prayer.

LORD JESUS CHRIST, who for my sake didst cruelly submit to be crowned with thorns, pierce my heart so thoroughly with the thorns of penance, that I may deserve to be hereafter crowned by thee in heaven. *Amen.*

PILATE WASHES HIS HANDS.



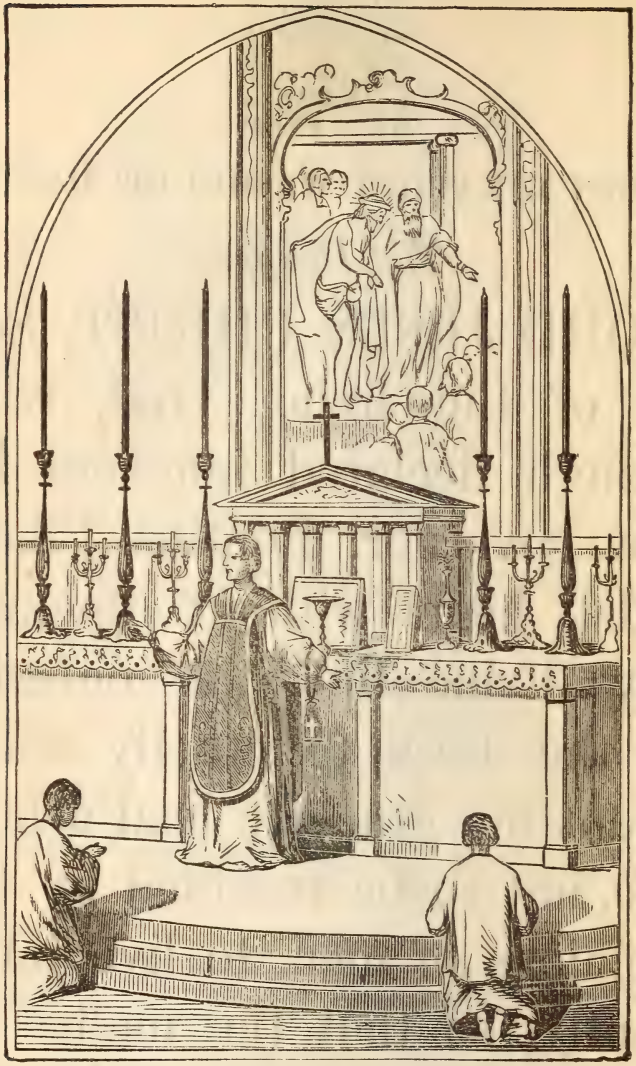
THE PRIEST WASHES HIS HANDS.

WHEN THE PRIEST WASHES HIS HANDS

The Prayer.

LORD JESUS CHRIST, Son of the living God, who, though declared innocent by the governor, Pontius Pilate, didst hear, without opening thy divine lips, the outcries of the Jews to crucify thee; grant me grace to lead a holy life, not to be troubled by the opinions of men, to live innocently, so that the malice of others may not trouble me. *Amen.*

PILATE SAYS, "BEHOLD THE MAN."



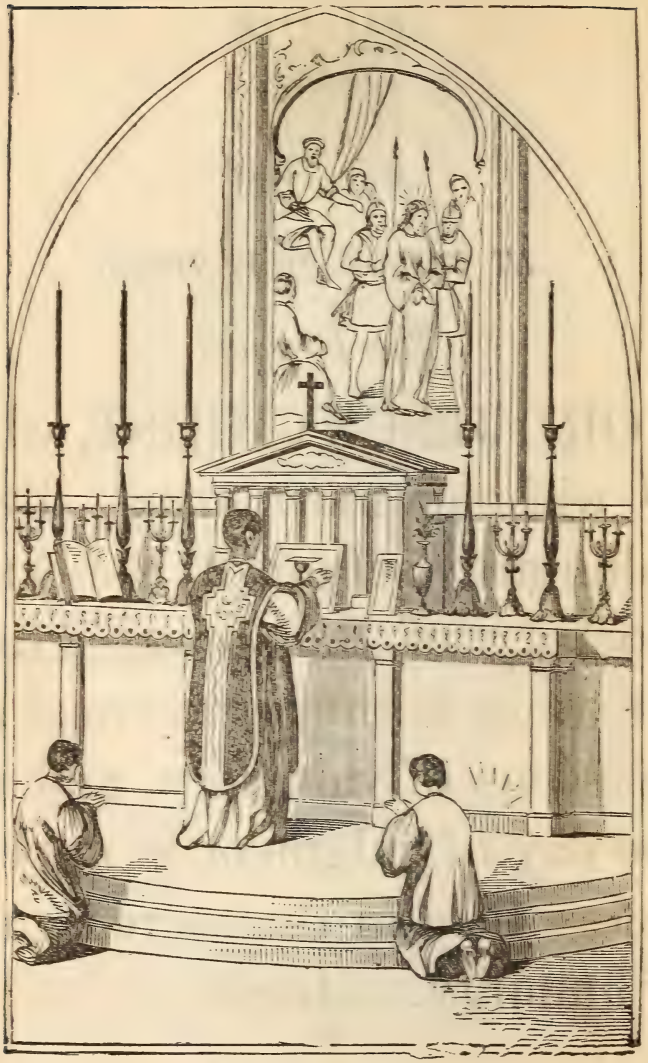
AT THE ORATE FRATRES.

AT THE ORATE FRATRES

The Prayer.

LORD JESUS CHRIST, who, without murmuring, didst voluntarily submit to the cruel mockery of the Jews; grant me grace faithfully to resist all emotions of vainglory, and on the day of judgment to appear before thee in the sacred garb of humility. *Amen.*

JESUS IS CONDEMNED TO DIE.



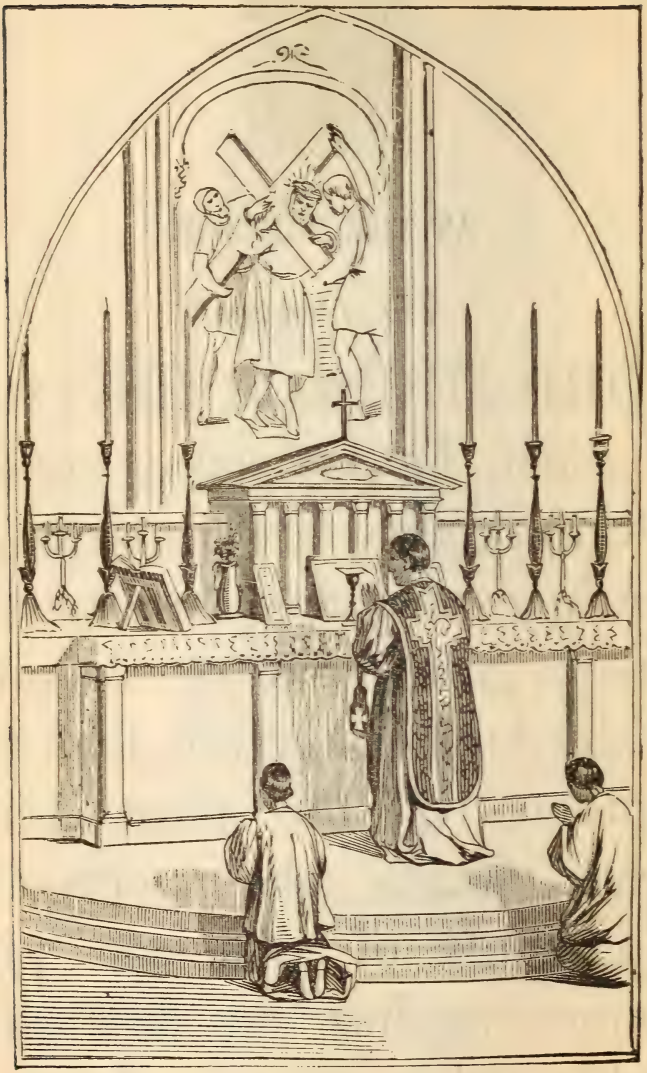
AT THE PREFACE.

AT THE PREFACE.

The Prayer.

LORD JESUS CHRIST, who didst, for my sake, vouchsafe to receive the sentence of death, even the death of the cross; grant that on account of thy love I may not fear the sentence of the most cruel death which the perverted judgments of men can pronounce against me, nor ever rashly judge others. *Amen.*

JESUS BEARS HIS CROSS.



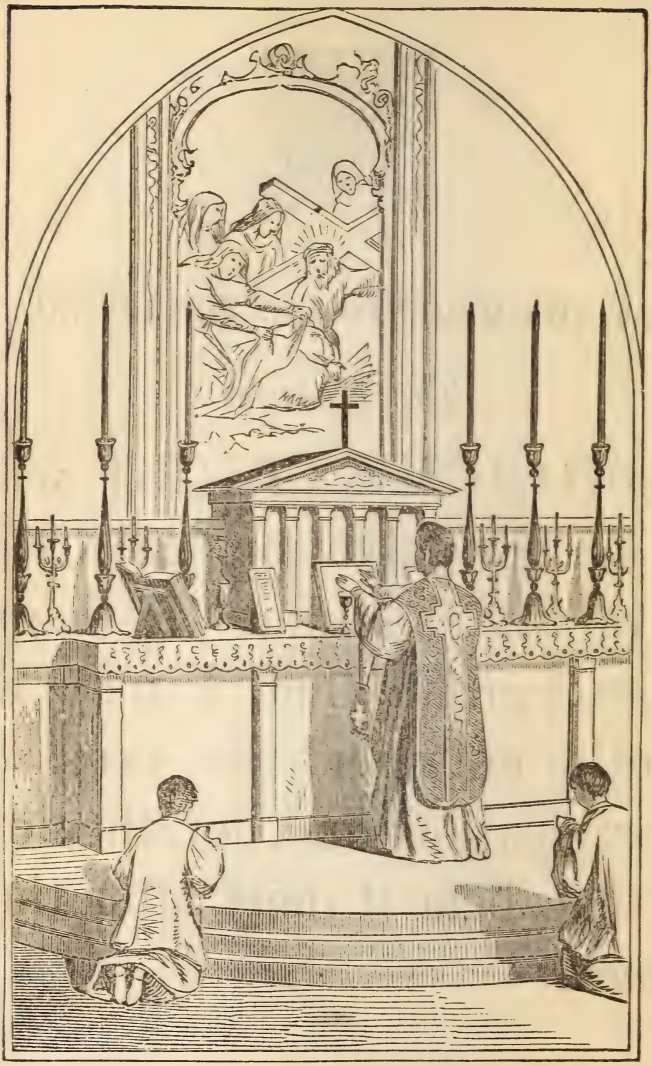
AT THE MEMENTO FOR THE LIVING.

AT THE MEMENTO FOR THE LIVING.

The Prayer.

LORD JESUS CHRIST, who, for my salvation, didst carry on thy shoulders thy heavy cross; grant that I may ardently embrace the cross of mortification, and, for the love of thee, bear it daily after thee. *Amen.*

VERONICA OFFERS JESUS A TOWEL.



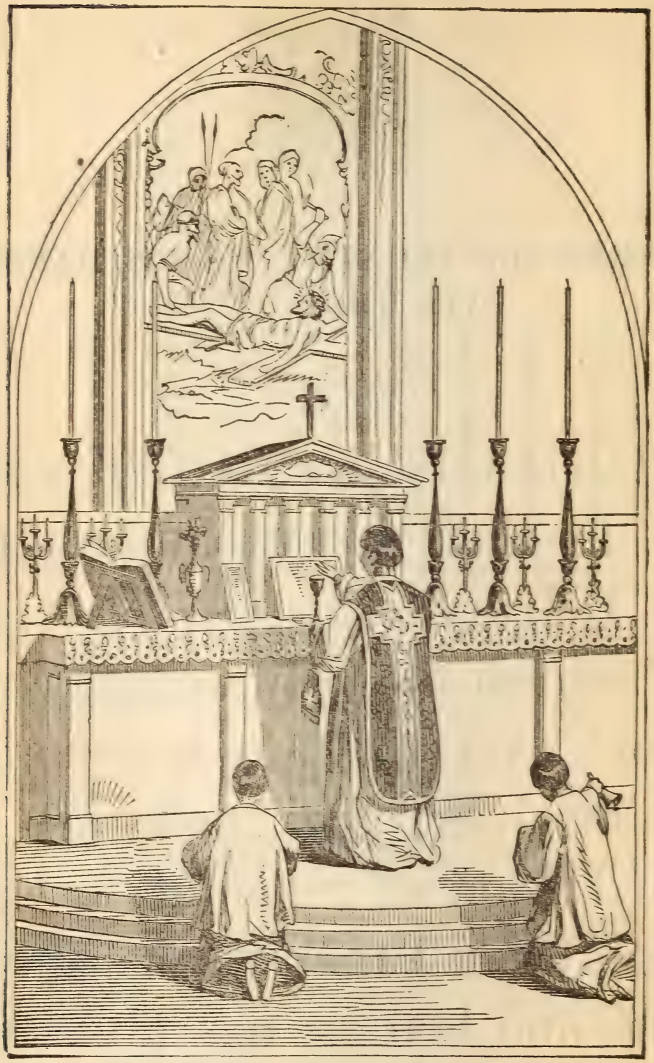
THE PRIEST HOLDS HIS HANDS OVER THE CHALICE.

WHEN THE PRIEST HOLDS HIS HANDS OVER THE CHALICE.

The Prayer.

LORD JESUS CHRIST, who, in that miserable journey to Calvary, didst so lovingly admonish the holy women that wept over thee, to mourn for themselves; give me grace to shed tears of repentance, that with them I may wash off my sins, and become acceptable to thy Divine Majesty. *Amen.*

JESUS IS NAILED ON THE CROSS.



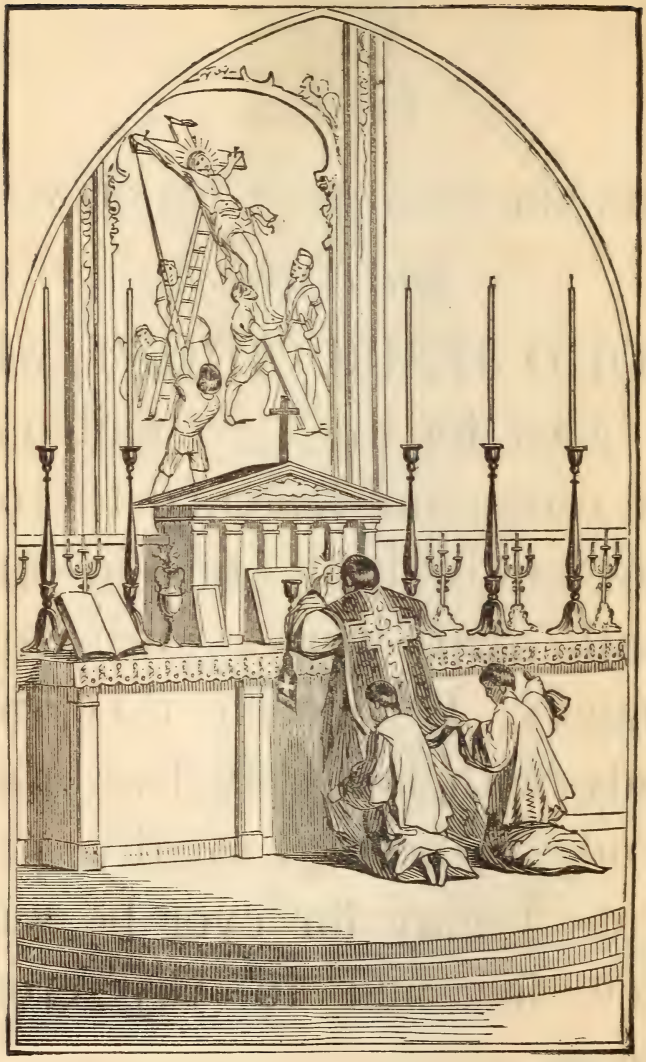
THE PRIEST SIGNS THE OBLATION.

WHEN THE PRIEST SIGNS THE OBLATION.

The Prayer.

LORD JESUS CHRIST, who wast for my sake nailed to the cross, and fastened thereto the handwriting of sin and death that was against me; transfix, I beseech thee, my body with thy holy fear, that, firmly adhering to thy precepts, I may for ever be with thee fastened to thy cross. *Amen.*

JESUS IS EXALTED ON THE CROSS.



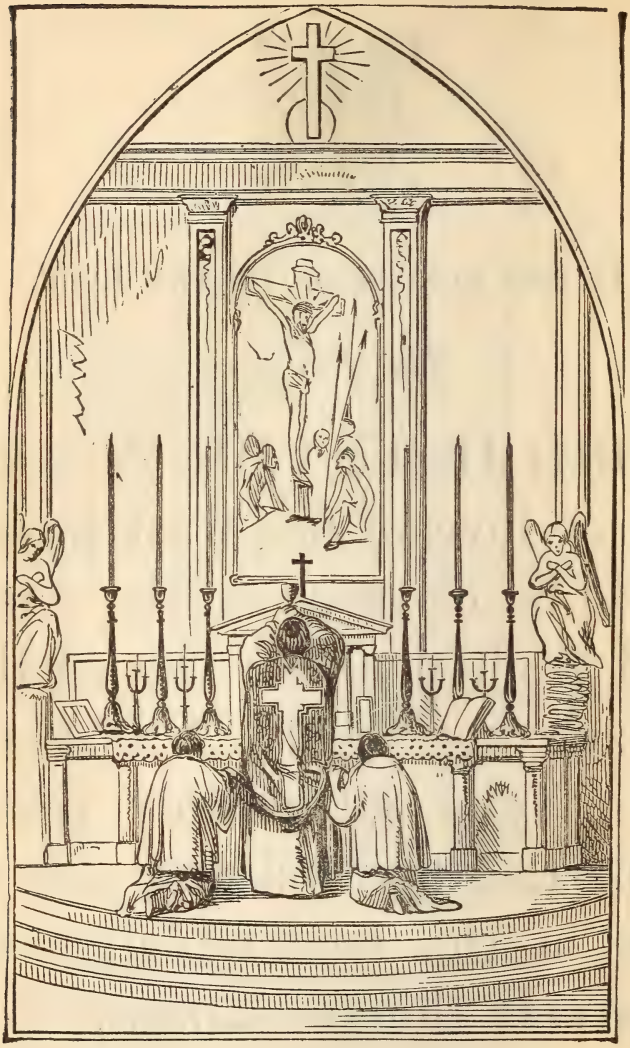
AT THE ELEVATION OF THE HOST.

AT THE ELEVATION OF THE HOST.

The Prayer.

LORD JESUS CHRIST, who, for love of me, wast pleased to be elevated on the cross and exalted above the earth; detach my heart, I beseech thee, from all earthly affections, that my soul may always live in the contemplation of heavenly things. *Amen.*

BLOOD FLOWS FROM JESUS' WOUNDS.



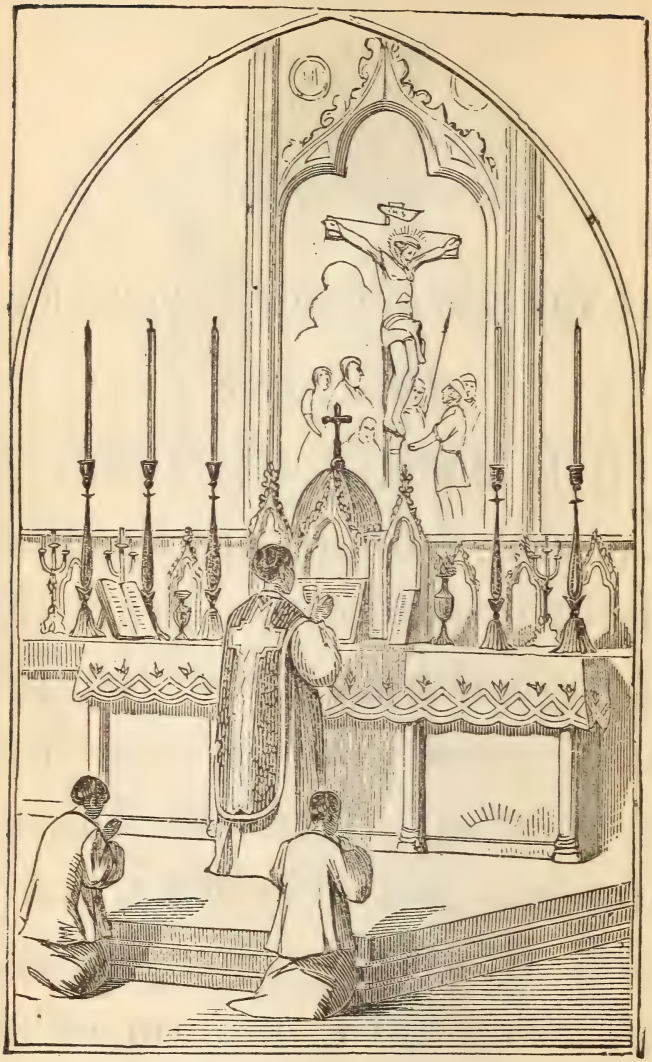
AT THE ELEVATION OF THE CHALICE.

AT THE ELEVATION OF THE CHALICE.

The Prayer.

LORD JESUS CHRIST, thy saving wounds are the fountain of grace for us; grant that through the merits of thy precious blood our hearts may be purified from all impure thoughts and affections, and so freed from all concupiscence, and from the dominion of sin. *Amen.*

JESUS PRAYS FOR THE WORLD.



AT THE MEMENTO FOR THE DEAD.

AT THE MEMENTO FOR THE DEAD.

The Prayer.

LORD JESUS CHRIST, who, hanging on the cross, didst implore thy heavenly Father for all mankind, even thy crucifiers; give me, I beseech thee, the grace of humility and patience, that, according to thy precepts and example, I may love my enemies, and do good to those who hate me. *Amen.*

The Conversion of the Thief.

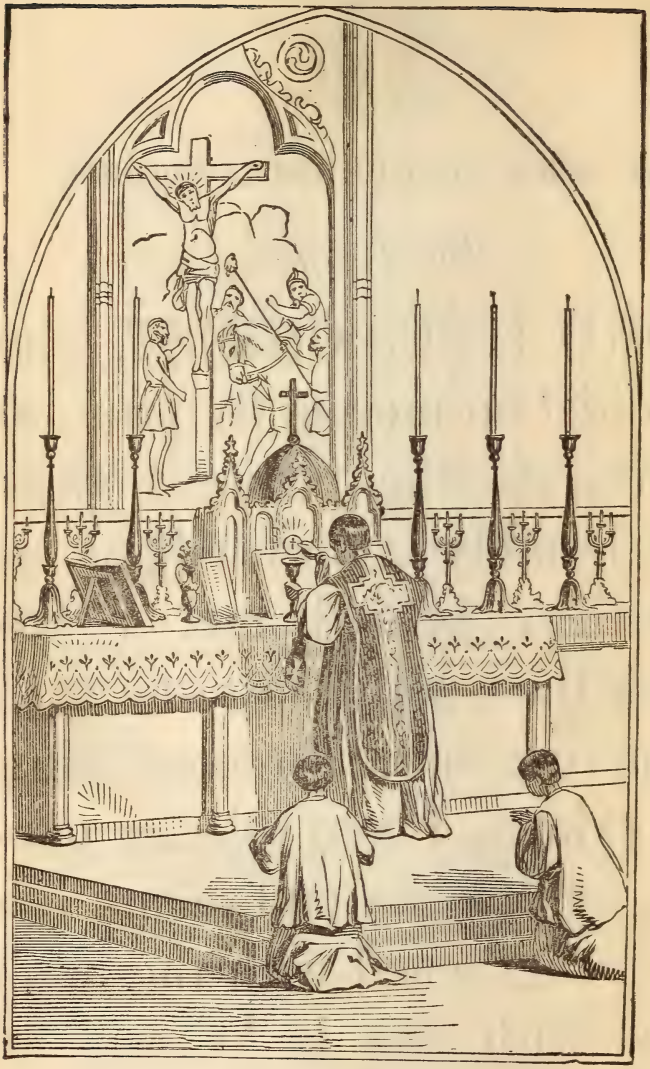
At Nobis Quoque Peccatoribus.

AT NOBIS QUOQUE PECCATORIBUS.

The Prayer.

LORD JESUS CHRIST, who didst so mercifully promise heaven to the penitent thief that humbly acknowledged his injustice; behold me, I beseech thee, with the same eyes of mercy, that, now confessing my crimes, I may obtain pardon, and at the end of my life be strengthened with the hope to be with thee in heaven for all eternity. *Amen.*

Jesus Thirsts.



At the Little Elevation.

AT THE LITTLE ELEVATION.

The Prayer.

LORD JESUS CHRIST, who didst endure such thirst for my sake; grant me grace to bear patiently for thy sake all earthly privations, and to hunger and thirst for thy heavenly kingdom, and here below for thy Word and thy precious Body and Blood. *Amen.*

AT THE PATER NOSTER.

AT THE PATER NOSTER.

The Prayer.

LORD JESUS CHRIST, who from the cross didst recommend thy Blessed Mother to thy beloved disciple, and that disciple to thy Mother; I beseech thee to receive me and protect me amidst all the troubles of this life. *Amen.*

JESUS DIES ON THE CROSS.

AT THE BREAKING OF THE HOST.

AT THE BREAKING OF THE HOST.

The Prayer.

LORD JESUS CHRIST, who, for my sake, dying on the cross, didst commend thy soul unto thy Father; grant that in this life I may spiritually die with thee, and at the hour of my death confide my soul unto thee, who livest and reignest God, world without end. *Amen.*

THE SOUL OF JESUS DESCENDS INTO HELL.

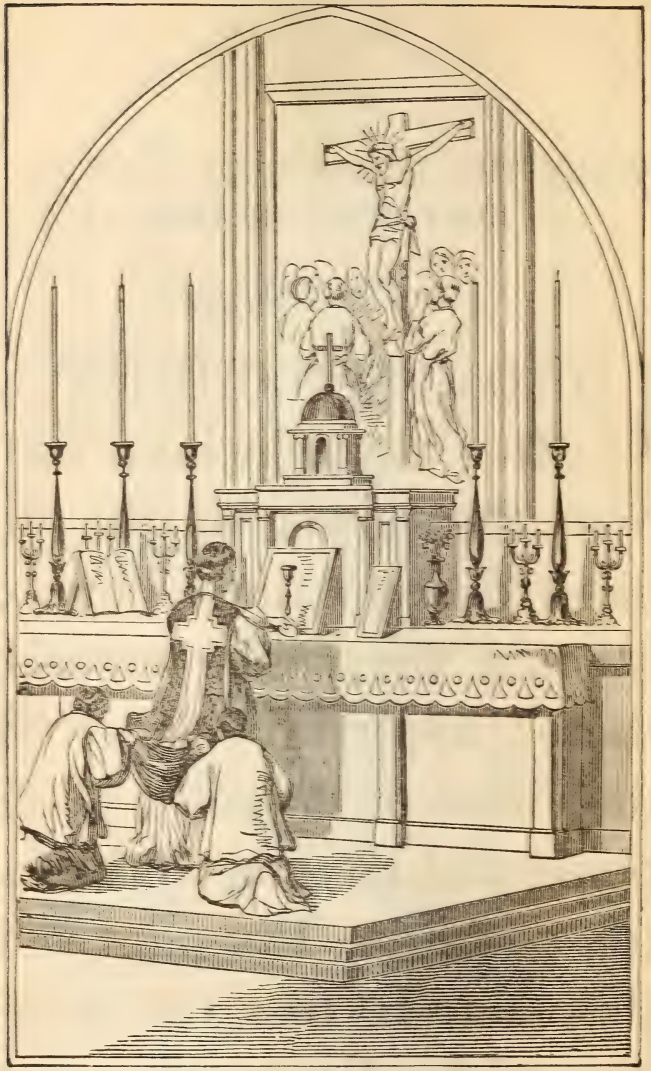
THE PRIEST PUTS PART OF THE HOST INTO THE CHALICE.

WHEN THE PRIEST PUTS PART OF THE HOST INTO THE CHALICE.

The Prayer.

LORD JESUS CHRIST, who, after thy glorious victory over the power of the devil, didst descend into Limbo, to liberate the souls imprisoned there; apply, I beseech thee, the virtue of thy most precious blood and passion to the faithful souls in Purgatory, that they may be received into the joys of thy Kingdom. *Amen.*

THE CONVERSION OF MANY AT THE CROSS.

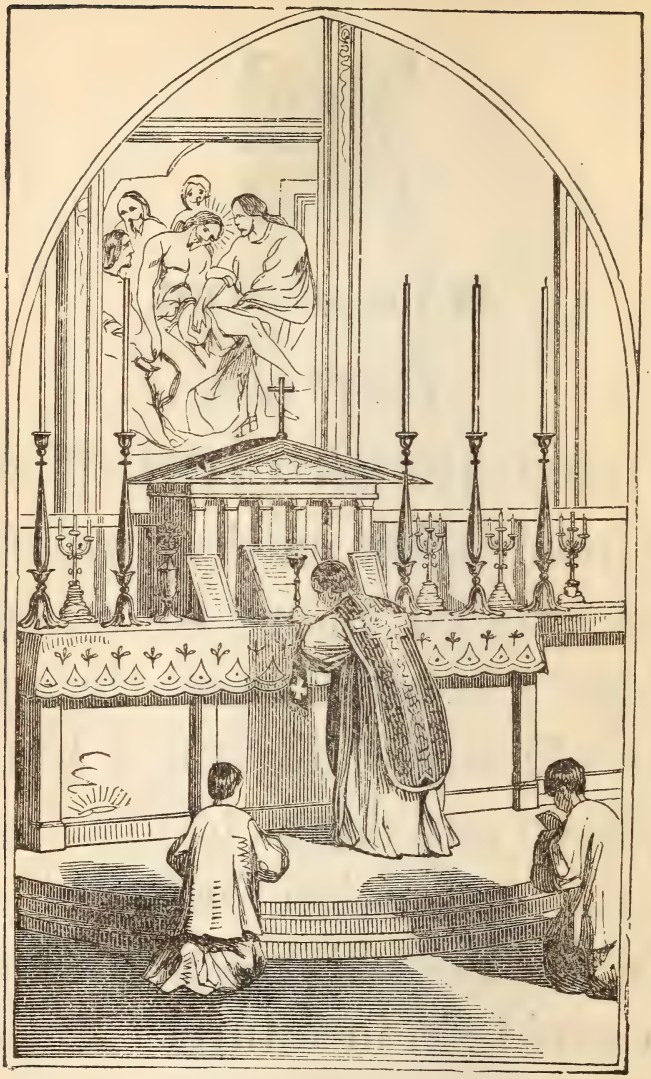


AT THE AGNUS DEI.

AT THE AGNUS DEI.

The Prayer.

LORD JESUS CHRIST, the meditation on thy torments has excited many to repentance; I beseech thee, through the efficacy of thy most bitter passion and death, to grant me perfect contrition for the offences of my past life, and grace to avoid sin in future. *Amen.*



AT THE COMMUNION.

AT THE COMMUNION.

The Prayer.

LORD JESUS CHRIST, who wast pleased to be buried in a new monument; give me, O Lord my God, a new heart, that, dying in thee, I may happily participate in the glory of thy resurrection. *Amen.*

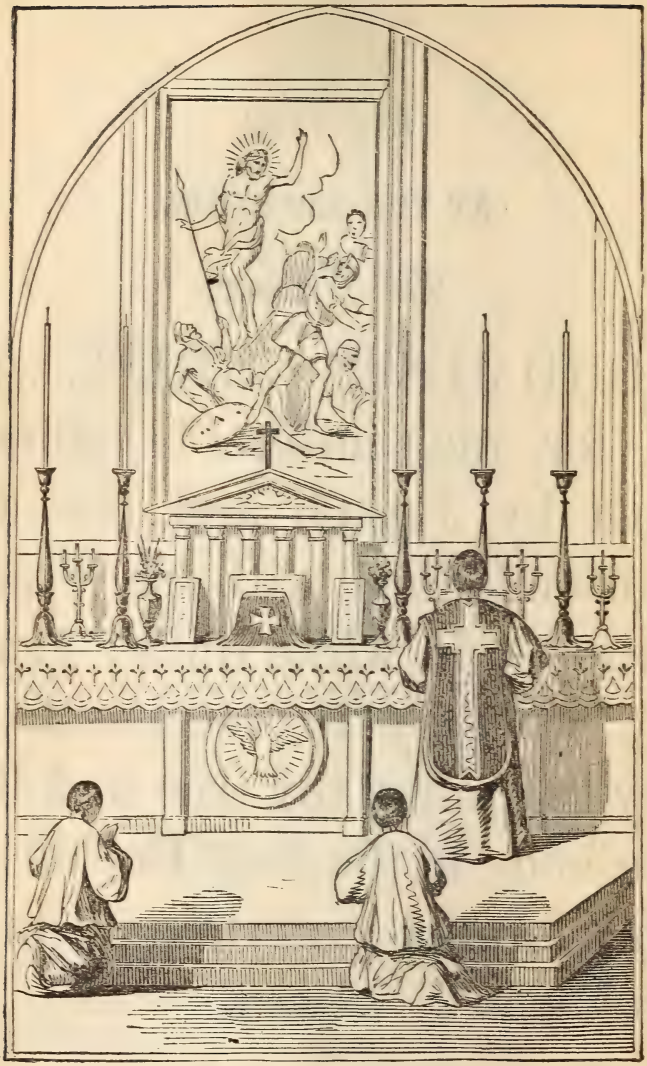
JESUS IS ANOINTED.

AT THE ABLUTION.

AT THE ABLUTION.

The Prayer.

LORD JESUS CHRIST, who for me, miserable sinner, wast by Joseph and Nicodemus embalmed with spices, and wrapped in white linen; grant me worthily to receive from thy holy altar thy true and living body in the holy Eucharist, and forever entertain it in a true heart. *Amen.*



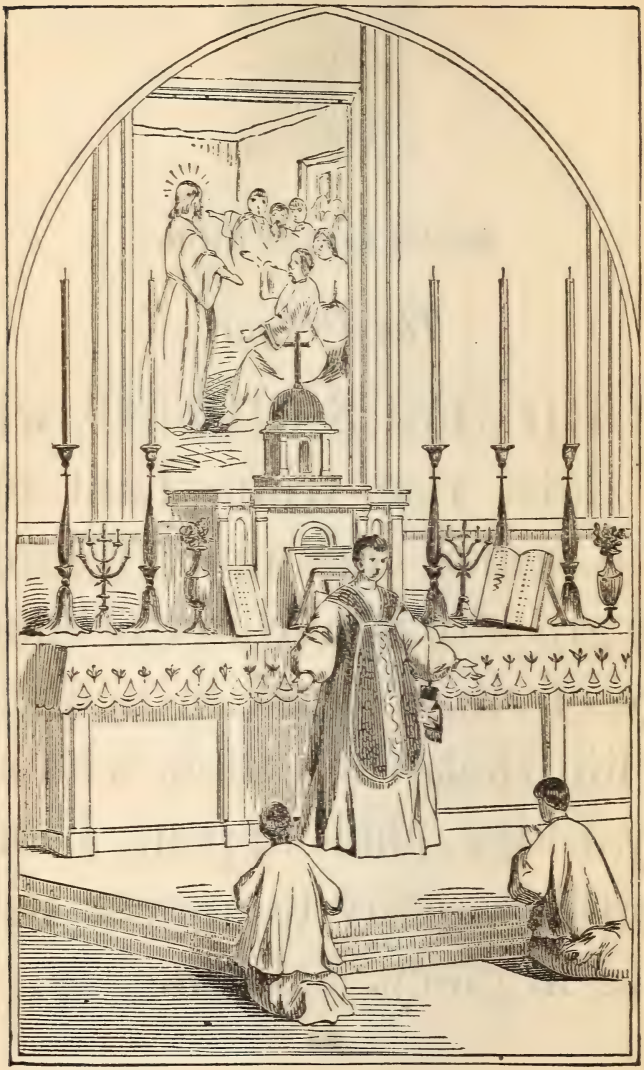
AFTER COMMUNION.

AFTER COMMUNION.

The Prayer.

LORD JESUS CHRIST, who didst rise triumphant out of a sealed monument; grant me grace to rise from the bondage of sin, to walk in newness of life, that when thou, who art my Judge, shalt appear, I may also be worthy to appear with thee in glory. *Amen.*

JESUS APPEARS TO HIS DISCIPLES.



AT DOMINUS VOBISCUM.

AT DOMINUS VOBISCUM.

The Prayer.

LORD JESUS CHRIST, who, after thy resurrection, didst manifest thyself to thy beloved mother and disciples, to their great joy and consolation; mercifully grant me the grace, that, after this mortal life, I may with them rejoice in thy heavenly kingdom. enjoying thy presence for ever. *Amen.*

AT THE LAST COLLECT.

AT THE LAST COLLECT.

The Prayer.

LORD JESUS CHRIST, who didst vouchsafe, after thy resurrection, to converse forty days with thy disciples, and instruct them in all the mysteries of faith; teach me, I beseech thee, the knowledge of those divine truths, and strengthen my belief in them, according to thy doctrine, and the grace never to swerve in the least from thy will. *Amen.*

AT THE LAST DOMINUS VOBISCUM.

The Prayer.

LORD JESUS CHRIST, who, after the term of forty days, didst ascend glorious and immortal into heaven, in the presence of thy disciples; grant that my heart may, for thy love, loathe all earthly things, attend only unto eternal, and pant, hunger, and thirst after thee, as the first and best of all blessings. *Amen.*

JESUS ASCENDS INTO HEAVEN.

AT THE LAST DOMINUS VOBISCUM.

The Descent of the Holy Ghost.

At the Blessing.

AT THE BLESSING.

The Prayer.

LORD JESUS CHRIST, who didst send the Holy Ghost upon thy disciples, while they were engaged in prayer; cleanse, I beseech thee, my heart from all sin, that the same Holy Ghost may always dwell in it by his manifold gifts, and my soul be everlastingly comforted. *Amen.*

The Ordinary of the Holy Mass

THE ASPERGES.

Ant. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Ant. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Gloria Patri, &c.

V. Glory be, &c.

Ant. Asperges me.

Ant. Thou shalt sprinkle me.

The Priest, being returned to the foot of the Altar, says

V. Ostende nobis, Domine, misericordiam tuam.

V. Show us, O Lord, thy mercy.

R. Et salutare tuum da nobis.

R. And grant us thy salvation.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Let us pray.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus ; et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

Hear us, O holy Lord, almighty Father, eternal God ; and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, *the following is sung, and* Alleluia *is added to the* V. (Ostende nobis), *and also to its* R. (Et salutare.)

Ant. Vidi aquam egredientem de templo a latere dextro, Alleluia ; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, Alleluia.

Ant. I saw water flowing from the right side of the temple, Alleluia ; and all to whom that water came were saved, and they shall say, Alleluia.

Ps. Confitemini Domino, quoniam bonus : quoniam in sæculum misericordia ejus. Gloria, &c.

Ps. Praise the Lord, for he is good : for his mercy endureth forever. Glory, &c.

Short Prepapatory Prayers before Mass.

Prostrate n spirit at the foot of thy holy altar, I adore thee, O almighty God, and firmly believe that the Mass, at which I am going to assist, is the sacrifice of the body and blood o thy Son Christ Jesus. Oh, grant

that I may assist thereat with the attention, respect, and awe due to such august mysteries; and that, by the merits of the Victim there offered for me, I myself may become an agreeable sacrifice to thee, who livest and reignest with the same Son and Holy Ghost, one God, world without end. Amen.

O most merciful Father of mercies, and God of all consolation, who so lovedst the world that thou sparedst not thine only-begotten Son, but for our restoration gave him up to the suffering and death of the most bitter cross; and moreover willest that his sacrifice, most pleasing unto thee, should daily be renewed in thy Church for the renewal of its fruits in us; grant us, we beseech thee, to assist at this admirable and salutary mystery of thy divine power, wisdom, and goodness, with such attention, reverence, and devotion, that by the offering of this unbloody sacrifice we may most effectually be made partakers of that sacrifice of blood, through the same our Lord Jesus Christ.

The Holy Mass.

[N.B. At Low Mass the parts within brackets are to be passed over.]

*The Priest, standing at the foot of the Altar, and bowing down before it, signs himself with the sign of the Cross from the forehead to the breast, and says with a distinct voice :**

In Nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

* At the beginning of High Mass, when the Priest commences at the foot of the Altar, the Choir sing the *Kyrie eleison* &c. (and sometimes

Then, joining his hands before his breast, he begins the Antiphon:

Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

I will go unto the altar of God.

R. To God, who giveth joy to my youth.

In Masses for the Dead, and from Passion Sunday till Holy Saturday exclusively, the following Psalm is omitted:

Psalm xlii.

S. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

P. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

M. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo dum affligit me inimicus?

R. For thou, O God, art my strength, why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

S. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

P. Send forth thy light and thy truth: they have conducted me and brought me unto thy holy mount, and into thy tabernacles.

M. Et introibo ad altare Dei: ad Deum,

R. And I will go unto the altar of God: to God,

the *Introit*), which usually lasts until the *Gloria in excelsis*. Those parts of the Service which are sung by the Choir are also said in a low voice by the Priest.

qui lætificat juventutem meam.

S. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto.

M. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

V. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

who giveth joy to my youth.

P. I will praise thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me?

R. Hope in God, for I will still give praise to him: who is the salvation of my countenance, and my God.

P. Glory be to the Father, &c.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. I will go unto the altar of God.

R. To God, who giveth joy to my youth.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

Then, joining his hands and humbly bowing down, he says the Confession.

S. Confiteor Deo omnipotenti, &c.

M. Misereatur tui omnipotens Deus, et dimis-

P. I confess to almighty God, &c.

R. May almighty God have mercy upon thee,

sis peccatis tuis, perducat te ad vitam æternam.

S. Amen.

M. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

R. I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed [*here strike the breast thrice*], through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, O father, to pray to the Lord our God for me.

Then the Priest, with his hands joined, gives the absolution, saying:

S. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris,

P. May almighty God have mercy upon you, forgive you your sins,

perducat vos ad vitam æternam.

and bring you to life everlasting.

M. Amen.

R. Amen.

Signing himself with the sign of the Cross, he says:

S. ✠ Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

P. ✠ May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

M. Amen.

R. Amen.

Then, bowing down, he proceeds:

V. Deus, tu conversus vivificabis nos.

V. Thou wilt turn again, O God, and quicken us.

R. Et plebs tua lætabitur in te.

R. And thy people shall rejoice in thee.

V. Ostende nobis, Domine, misericordiam tuam.

V. Show us, O Lord, thy mercy.

R. Et salutare tuum da nobis.

R. And grant us thy salvation.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

First extending, and then joining, his hands, he says audibly, Oremus; *and then ascending to the Altar, he says secretly:*

Aufer a nobis, quæsumus, Domine iniquitates

Take away from us our iniquities, we beseech thee,

nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

Bowing down over the Altar, he says:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

We beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

[*Receiving the thurible from the Deacon, he incenses the Altar, and returns the thurible to the Deacon, who incenses the Priest only.*] *Then the Priest, signing himself with the sign of the Cross, reads the* Introit, *which see in its place, or else read one of the following:*

Blessed be the Holy Trinity and Undivided Unity: we will give praise to him, because he hath shown his mercy to us.

O Lord our Lord, how wonderful is thy name in all the earth!

Glory be to the Father, who hath created us.

Glory be to the Son, who hath redeemed us.

Glory be to the Holy Ghost, who hath sanctified us.

Glory be to the Holy and Undivided Trinity, one God, forever and ever. Amen.

Or this:

If thou, O Lord, shalt mark iniquities: Lord, who shall abide it? for with thee is propitiation, O God of Israel.

Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Or:

(*On a Saint's Day.*) The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God.

It is good to give praise to the Lord; and to sing to thy name, O Most High.

Or this:

In thy strength, O Lord, shall the just man rejoice; and in thy salvation he shall exult exceedingly: thou hast given him his heart's desire.

For thou hast prevented him with blessings of sweetness; thou hast set on his head a crown of precious stones. Glory, &c.

The Kyrie eleison *is then said.*

S. Kyrie eleison.	*P.* Lord have mercy upon us.
M. Kyrie eleison.	*R.* Lord have mercy upon us.
S. Kyrie eleison.	*P.* Lord have mercy upon us.
M. Christe eleison	*R.* Christ have mercy upon us.
S. Christe eleison.	*P.* Christ have mercy upon us.
M. Christe eleison.	*R.* Christ have mercy upon us.
S. Kyrie eleison.	*P.* Lord have mercy upon us.
M. Kyrie eleison.	*R.* Lord have mercy upon us.
S Kyrie eleison.	*P.* Lord have mercy upon us.

Afterwards, standing at the middle of the Altar, extending and then joining, his hands, and slightly bowing, he says (when it is to be said) the* Gloria in excelsis. *When he says the words,* We adore thee, we give thee thanks, Jesus Christ, *and* Receive our prayer, *he bows, and at the end he signs himself with the sign of the Cross.*

Gloria in excelsis Deo; et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus pater omnipotens. Domine Fili unigenite Jesu Christe: Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Glory be to God on high, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: thou who takest away the sins of the world, receive our prayers: thou who sittest at the right hand of the Father, have mercy on us. For thou only art holy: thou only art the Lord: thou only O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

* The *Gloria* is omitted during Lent and Advent, and in Masses for the Dead. At High Mass the Choir sing the *Gloria*, and the officiating Clergy wait until its conclusion, after which the Celebrant proceeds with the Collects.

The Priest kisses the Altar, and turning to the people, says

V. Dominus vobiscum. V. The Lord be with you.

R. Et cum spiritu tuo. R. And with thy spirit.

Then follow the Collects; *at the end of the first and last of which, the Acolyte answers,* Amen.

The Collects *vary with the season.* They may be found in their proper place in the* Missal, *or any of the following may be used instead.*

O God, the protector of all that hope in thee, without whom nothing is strong, nothing is holy; multiply thy mercy upon us; that, thou being our ruler and guide, we may so pass through temporal goods, that we finally lose not those which are eternal. Through Christ our Lord. Amen.

Defend us, O Lord, we beseech thee, from all dangers of soul and body; and, by the intercession of the glorious and blessed Mary ever Virgin, Mother of God, the blessed Apostles Peter and Paul, the blessed N. and all thy Saints, grant us, in thy mercy, health and peace; that all adversities and errors being done away, thy Church may serve thee with a pure and undisturbed devotion. Through, &c.

O God, who hast prepared invisible good things for them that love thee; pour forth into our hearts the grace of thy love; that, loving thee in all things and above all things, we may come to the enjoyment of thy promises, which exceed all that we can desire. Through, &c.

O almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed;

* The same remark applies to the *Epistle*, *Gradual*, *Gospel*, *Offertory*, *Communion*, and *Post-Communion*

hear our humble supplications for all degrees and orders thereof, that, by the assistance of thy grace, they may faithfully serve thee. Through our Lord Jesus Christ thy Son; who liveth and reigneth with thee in the unity of the same Holy Ghost, one God, world without end. Amen.

O God, the pastor and governor of all the faithful look down, in thy mercy on thy servant N., whom thou hast appointed to preside over thy Church; and grant, we beseech thee, that both by word and example, he may edify all those who are under his charge; so that, with the flock intrusted to him, he may arrive at length at life everlasting. Through, &c. Amen.

Then the Epistle *for the day is read, which may be found in its proper place; or the following may be read instead:*

Rejoice in the Lord always: and again I say, rejoice. Let your modesty be known to all men: the Lord is nigh. Be not solicitous about any thing: but in every thing by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye; and the God of peace shall be with you.

And be not drunk with wine, wherein is luxury; but be ye filled with the Holy Spirit; speaking to yourselves in psalms and hymns and spiritual canticles, sing-

ing, and making melody in your hearts to the Lord, giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father.

After which is said:

Deo gratias. Thanks be to God.

Then the Gradual, Tract, Alleluia, *or* Sequence, *according to the time.*

For the Gradual.*

Be thou unto me a God, a protector, and a house of refuge to save me. In thee, O God, have I hoped; O Lord, let me never be confounded.

Deal not with us, O Lord, according to our sins which we have committed, nor punish us according to our in-

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A Prayer at the Epistle.

O eternal God, who never ceasest to incite us, by the public ministry of thy Church, the warnings of Prophets, the teachings of Apostles, and the writings of holy men, to the love and worship of thy Name, and to defend us from the snares of the world, the flesh, and the devil grant that we may always gladly embrace all wholesome doctrine and instruction, and seriously endeavor to regulate our life and conduct in accordance with the same. And lest it should turn to our greater condemnation to have known, by so many teachers and preachers, the way of truth, which is thy holy will, and not to have followed it, give us grace and strength, that what we have so often heard, and know to be our duty, we may be able faithfully to perform. Amen.

* The Choir sing the *Gradual*, while the book is moved to the Gospel side, and the Priest says the prayer (*Munda cor meum*), 'Cleanse my heart," &c.

iquities. *V.* Help us, O God our Saviour; and for the glory of thy name, O Lord, deliver us, and forgive us our sins for thy name's sake.

Come, ye children, hearken unto me; I will teach you the fear of the Lord. Come unto him, and be enlightened, and your faces shall not be confounded. Alleluia, alleluia. Oh, clap your hands, all ye nations: shout unto God with the voice of joy. Alleluia.

[*After this, at High Mass, the Deacon places the book of the Gospels on the Altar, and the Celebrant blesses the incense (as above). Then the Deacon, kneeling before the Altar, with joined hands, says:*

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Afterwards he takes the book from the Altar, and again kneeling down before the Priest, asks his blessing, saying, Sir, give me thy blessing. *The Priest says:*

Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum: in nomine Pa-

The Lord be in thy heart and on thy lips, that thou mayst worthily and in a becoming manner announce his holy

tris, et Filii, et ✠ Spiritus Sancti. Amen.

Gospel: in the name of the Father, and of the Son, and ✠ of the Holy Ghost. Amen.

Having received the blessing he kisses the hand of the Priest, and then, with incense and lighted candles, he goes to the place where the Gospel is read, and, standing with his hands joined, says:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Then, giving out:

V. Sequentia (vel initium) sancti Evangelii secundum N.

V. The continuation (or beginning) of the holy Gospel according to N.

he makes the sign of the Cross with the thumb of his right hand on the Gospel which he is to read, and on his forehead, mouth, and breast (the people doing the same); and while the Minister and people answer:

R. Gloria tibi, Domine.

R. Glory be to thee, O Lord.

he incenses the book three times, and then reads the Gospel

For the Gospel.

Let your loins be girded, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh, and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching. Amen I

say to you, that he will gird himself, and make them sit down to meat, and will minister to them. And if he shall come in the second watch, or if he shall come in the third watch, and find them so, blessed are those servants. But this know ye, that if a master of a family did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be ye also ready; for at what hour you think not, the Son of man will come.

Then Peter answering, said to him: Behold, we have left all things, and have followed thee: what, therefore, shall we have? And Jesus said to them: Amen I say unto you, that ye, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall possess life everlasting.

If ye love me, keep my commandments. And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever, the Spirit of truth, whom the world cannot receive; because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. I will not leave you orphans: I will come to you. Yet a little while; and the world seeth me no more. But ye see me; because I live, and you shall live. In that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me, shall be loved by my Father and I will love him, and will manifest myself to him.

Then is said:

R. Laus tibi Christe. R. Praise be to thee, O Christ.

The Subdeacon then carries the book to the Priest. He kisses the Gospel, saying.

Per evangelica dicta deleantur nostra delicta. By the words of the Gospel may our sins be blotted out.

The Priest is incensed by the Deacon.]

If the Priest celebrates without Deacon and Subdeacon, the book is carried to the other side of the Altar, and he, bowing down at the middle of the Altar, with his hands joined, says, Cleanse my heart, *&c.;* Give me thy blessing, O Lord; *and* The Lord be in my heart, *&c., as above. Then, turning towards the book, with his hands joined, he says, V.* The Lord be with you; *R.* And with thy spirit: *and giving out the* Continuation *or* Beginning, *&c., signs the book and himself, as before directed; the Minister and people say,* Glory be to thee, O Lord, *and he reads the Gospel; which being ended, the Minister says,* Praise be to thee, O Christ.

Here the Sermon is usually preached.

Then, at the middle of the Altar, extending, elevating, and joining his hands, the Priest says the Nicene Creed (when it is to be said), keeping his hands joined. When he says the words, God, Jesus Christ, *and* is adored, *he bows his head to the Cross. But at the words,* and was incarnate,

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A Prayer at the Gospel.

O Lord Jesus, who, according to thy Father's will, hast declared unto the world the message of the Gospel; grant that we may receive it into our minds, embrace it with our wills, preserve it in our memory, and practise it in our lives; and, being united here with those elect sheep who hear thy voice, may be numbered with them also at the last day at thy right hand, and hear thee say, "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world."

he kneels down, and continues kneeling to the words, was made man. *At the words,* the life of the world to come, *he signs himself with the sign of the Cross from the forehead to the breast.*

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine:

I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS

Prayer before the Sermon.

I will hear what the Lord will say unto me.

O Jesus, light of the world, enlighten my understanding, that I may understand thy word; and cleanse my heart, that it may bring forth the fruits of the same.

After the Sermon.

I give thee thanks, O Lord God, that thou hast been pleased to refresh my soul by thy word. Direct my steps according to thy commandments.

ET HOMO FACTUS EST. [*Hic genuflectitur.*] Crucifixus etiam pro nobis: sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas; et ascendit in cœlum, sedet ad dexteram Patris: et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

MADE MAN. [*Here the people kneel down.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day he rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father: and he shall come again with glory to judge both the living and the dead: of whose kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

And I believe in the Holy Ghost, the Lord and life-giver, who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified; who spake by the prophets. And one Holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.*

* At High Mass the Choir sing the *Credo*, and the Clergy pause until its conclusion.

Then he kisses the Altar, and, turning to the people, says:

V. Dominus vobiscum. V. The Lord be with you.

R. Et cum spiritu tuo. R. And with thy spirit.

This being finished, the Priest takes the paten with the Host [if it is High Mass, the Deacon hands the Priest the paten with the Host], and offering it up, says:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

Accept, O holy Father, almighty, eternal God, this immaculate Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

Then he says the Offertory.*

For the Offertory.

The angel of the Lord shall encamp round about them that fear him, and shall deliver them: oh, taste and see that the Lord is good.

Bless the Lord, O my soul, and forget not all he hath done for thee: and thy youth shall be renewed like the eagle's.

I will extol thee, O Lord, for thou hast upheld

* The Choir sing the *Offertory*, or some other motett or hymn

me; and hast not made mine enemies to rejoice over me: O Lord, I have cried unto thee, and thou hast healed me.

Then, making the sign of the Cross with the paten, he places the Host upon the corporal. The Priest pours wine and water into the chalice, blessing the water before it is mixed, saying:

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

O God, ✠ who, in creating human nature, didst wonderfully dignify it; and hast still more wonderfully renewed it; grant that, by the mystery of this Water and Wine, we may be made partakers of his divinity, who vouchsafed to become partaker of our humanity, Jesus Christ, thy Son, our Lord; who liveth and reigneth with thee in the unity of, &c.

[*If it is a High Mass, the Deacon ministers the wine, the Subdeacon the water.*]

During the oblation of the bread and wine.

O Lord Jesus Christ, Son of the living God and of the glorious Virgin; in remembrance and praise of thy boundless love, with which thou didst give thyself wholly to us upon the altar of the cross, behold I offer unto thee this day this present sacrifice of the mass, together with all those which are celebrated throughout the world, by the hands of thy Priests, to be presented

In Masses for the Dead, the foregoing prayer is said, but the water is not blessed. Then the Priest takes the chalice, and offers it, saying:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that, in the sight of thy divine Majesty, it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

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to thy eternal Father, in union with, and in the virtue of, that oblation in which thou thyself, dying on the cross, didst offer thy sacred body and blood for the salvation of the world.

Grant that the oblation of the same thy body and blood, which here is renewed in mystery, and is made under the form of bread and wine, may effectually obtain its proper fruit: and that thereby the living may obtain grace; the faithful departed, rest; and those for whom the sacrifice is offered, mercy and life eternal.

Accept also, O Lord, this same sacrifice, which contains in itself the fruit of thy passion and death, as an act of thanksgiving for the innumerable benefits thou hast conferred upon us, and a propitiation and satisfaction for the countless sins we have committed, the good we have omitted to do, and the punishments we have deserved. Who livest and reignest, &c.

Or:

O eternal Father, who wast pleased to institute this most holy sacrifice of the new law, wherein thy only-begotten Son might be offered to thee; I offer the same to thy divine Majesty, and in union therewith I offer my

Then he makes the sign of the Cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the Altar, and slightly bowing down, he says:

[*At High Mass, the Subdeacon here receives the paten, which he envelops in the extremities of the veil with which his shoulders are mantled, and then goes and stands behind the Celebrant until the conclusion of the* Pater noster.]

In spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

In the spirit of humility, and with a contrite heart, let us be received by thee, O Lord; and grant that the sacrifice we offer in thy sight this day may be pleasing to thee, O Lord God.

The Priest, elevating his eyes towards heaven, and stretching out his hands, which he afterwards joins, makes the sign of the Cross over the Host and chalice, while he says:

Veni, sanctificator, omnipotens æterne Deus, et bene✠dic hoc sacrificium, tuo sancto nomini præparatum.

Come, O sanctifier, almighty, eternal God, and bless ✠ this sacrifice, prepared to thy holy name.

[* *At High Mass, he, in the following prayer, blesses the Incense:*

Per intercessionem beati Michaelis Archangeli, stantis a dextris Altaris

May the Lord, by the intercession of blessed Michael the Archangel,

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self, and all that of thy bounty thou hast bestowed upon me. Look upon me, and have mercy upon me. Amen.

* At Low Mass these prayers, down to the *Lavabo*, are to be passed over.

Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

standing at the right hand of the Altar of Incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odor of sweetness. Through, &c. Amen.

Receiving the thurible from the Deacon, he incenses the Bread and Wine, saying:

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

May this incense which thou hast blest, O Lord, ascend to thee, and may thy mercy descend upon us.

Then he incenses the Altar, saying, Ps. cxl.

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer, O Lord, ascend like incense in thy sight: and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

While he gives the censer to the Deacon, he says secretly these words, and is afterwards incensed by the Deacon, and then the others in order:

Accendat in nobis Dominus ignem sui amoris,

May the Lord enkindle in us the fire of his love,

et flammam æternæ caritatis. Amen.

and the flame of everlasting charity. Amen.]

The Priest, with his hands joined, goes to the Epistle side of the Altar, where he washes his fingers as he recites the following verses of Ps. xxv.

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

I will wash my hands among the innocent: and will encompass thy altar, O Lord.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

That I may hear the voice of praise, and tell of all thy marvellous works

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.

Ne perdas cum impiis animam meam; et cum viris sanguinum vitam meam.

Take not away my soul, O God, with the wicked, nor my life with bloody men.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

In whose hands are iniquities: their right hand is filled with gifts.

Ego autem in innocentia mea ingressus sum:

As for me, I have walked in my innocence:

At the Lavabo.

O Lord, who didst once vouchsafe to wash thy disciples' feet before inviting them to thy holy table, wash us also, we beseech thee; and wash us again and again, not only our feet and hands, but our hearts, our desires, our souls, that we may be wholly innocent and pure.

redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, &c.

redeem me, and have mercy upon me.

My foot hath stood in the right path: in the churches I will bless thee, O Lord.

Glory be to the Father, &c.

In Masses for the Dead, and in Passion-time, the *Gloria* is omitted.

Returning, and bowing before the middle of the Altar, with joined hands, he says:

Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Receive, O holy Trinity, this oblation, which we make to thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these and of all the Saints: that it may be available to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord Amen.

Then he passes the Altar, and having turned himself towards the people, extending and joining his hands, he raises his voice a little, and says:

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

Brethren, pray that my sacrifice and yours may be acceptable to God th Father almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, to our benefit, and to that of all his holy Church.

The Priest answers in a low voice, Amen.

Then, with stretched-out hands, he recites the Secret Prayers.

At the Secreta.

Mercifully hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee; and as we offer it to the honor of thy name, so may it be to us a means of obtaining thy grace here, and life everlasting hereafter. Through our Lord Jesus Christ. Amen.

For a Saint's Day.

Sanctify, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N.; and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honor. Through our Lord Jesus Christ.

Which being finished, he says in an audible voice:

V. Per omnia sæcula sæculorum.

R. Amen.

V. World without end.

R. Amen.

V. Dominus vobiscum. V. The Lord be with you.

R. Et cum spiritu tuo. R. And with thy spirit.

Here he uplifts his hands:

V. Sursum corda. V. Lift up your hearts.

R. Habemus ad Dominum. R. We have them lifted up unto the Lord.

He joins his hands before his breast and bows his head while he says:

V. Gratias agamus Domino Deo nostro. V. Let us give thanks to the Lord our God.

R. Dignum et justum est. R. It is meet and just.

He then disjoins his hands, and keeps them in this posture until the end of the Preface, after which he again joins them, and bowing, says, Sanctus, &c.† *When he says* Benedictus, &c., *he crosses himself.*

At the word *Sanctus*, &c., the bell is rung three times by the Acolyte.

The following Preface is said on all Ferias, and on those Festivals which have none proper, and in all Masses for the Dead.

N. B.—This mark * refers to the variation of the proper prefaces for certain days, as given below.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. *Per Christum Dominum nos-

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. *Through

† At High Mass, the Choir sing the *Sanctus* (while the Priest is proceeding with the Canon, p. 307) as far as "Hosanna in excelsis" *before* the elevation, and *after* the elevation, "Benedictus qui venit," &c.

trum : per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœli cœlorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes :

Christ our Lord : through whom the angels praise thy Majesty, the denominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with whom, we beseech thee that thou wouldest command our voices also to be admitted, with suppliant confession, saying,

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.

Holy, holy, holy, Lord God of Sabaoth.

Pleni sunt cœli et terra gloria tua.

Heaven and earth are full of thy glory.

Hosanna in excelsis.

Hosanna in the highest.

Benedictus qui venit in nomine Domini.

Blessed is he that cometh in the name of the Lord.

Hosanna in excelsis.

Hosanna in the highest.

On Trinity-Sunday, and on every other Sunday in the year that has no proper preface.

Vere . . . * Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus : non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod

*Who, together with thy only-begotten Son, and the Holy Ghost, art one God, and one Lord : not in singularity of one Person, but in a Trinity of one substance. For that

enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas. Quem laudant angeli atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes, Sanctus, &c.

which, by thy revelation, we believe of thy glory, the same we believe of thy Son, and the same of the Holy Ghost, without any difference or distinction. That, in the confession of a true and eternal Deity, distinctness in the Persons, unity in the essence, and equality in the Majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim do praise, who cease not daily to cry out with one voice, saying, Holy, &c.

From Christmas-day till the Epiphany (except in the octave of St. John), on the Purification, Corpus Christi and its octave, the Transfiguration, the holy Name of Jesus, and in Masses of the blessed Sacrament.

N. B.—Prefaces thus marked † are concluded in the same manner as this.

Vere . . . * Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. † Et ideo cum angelis et archangelis, cum thronis et

*Because by the mystery of the Word made flesh, the new light of thy brightness hath shone upon the eyes of our minds: that while we behold God visibly, we may by him be carried on to the love of things invisible. †And therefore with angels and

dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes, Sanctus, &c.

archangels, with thrones and dominations, and with all the army of heaven, we sing a hymn to thy glory, saying without ceasing, Holy, &c.

On the Epiphany, and during its octave.

* Quia cum unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. † Et ideo, &c.

* Because when thy only-begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. † And therefore, &c.

From Ash-Wednesday to Passion-Sunday, except in Feasts which have a proper preface.

* Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia. Per Christum, &c.

* Who by bodily fasting dost repress vices, elevate the mind, bestow virtue and rewards. Through, &c.

From Passion-Sunday till Maunday-Thursday, and Feasts of the Holy Cross and of the Passion.

* Qui salutem humani generis in ligno Crucis constituisti : ut unde mors oriebatur, inde vita resurgeret. et qui in ligno vincebat, in ligno quoque vinceretur. Per Christum, &c.

* Who didst effect the salvation of mankind on the wood of the Cross : that from whence death came, thence light might arise ; and that he who overcame by the tree, might also by the tree be overcome. Through, &c.

From Holy Saturday till Ascension-day, and on Festivals occurring in this time, unless they have proper prefaces of their own. In the Mass of Holy Saturday is said, chiefly on this night ; *on Easter-day, and till the Saturday following,* chiefly on this day ; *after that,* chiefly at this time.

Vere dignum et justum est, æquum et salutare, te quidem, Domine, omni tempore, sed [in hac potissimum nocte vel die, vel] in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et ideo, &c.

It is truly meet, just, right, and salutary to praise thee, O Lord, at all times, but chiefly [on this night or day, or] at this time, when Christ our Passover was sacrificed for us. For he is the true Lamb, who took away the sins of the world. Who by dying destroyed our death, and by rising again restored our life. † And therefore, &c.

From Ascension-day till Whitsun-eve, except on Feasts which have their proper preface.

* Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. † Et ideo, &c.

* Through Christ our Lord. Who after his resurrection appeared openly to all his disciples, and in their sight ascended up into heaven, to make us partakers of his divinity. † And therefore, &c.

From Whitsun-eve till Trinity-Sunday; and in Votive Masses of the Holy Ghost, omitting the words this day.

* Per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodierna die] in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat: sed et supernæ virtutes atque angelicæ potestates hymnum gloriæ tuæ concinunt, sine fine dicentes, Sanctus, &c.

* Through Christ our Lord. Who, ascending above all the heavens, and sitting at thy right hand, sent down the promised Holy Spirit [this day] upon the children of adoption. Wherefore all the whole world exults with overflowing joy; also the heavenly virtues, and the angelic powers, together hymn thy glory, saying everlastingly, Holy, &c.

On Festivals of the B. V. Mary (except the Purification, on which is said the Preface of Christmas), and within their octaves, and on Votive Masses of the B. Virgin. The words, Annunciation, Visitation, Assumption, Nativity, Presentation, Conception, Espousal, *are inserted after,* and glorify thee on the. *On the Dedication of the* B. V M. ad Nives, *as also on the Feast of her holy Name; and on the Feast of the B. V. M. of Mercy, are inserted,* the festival. *On the Feast of the Seven Dolors is inserted,* transfixion. *On the Feast of Mount Carmel,* commemoration; *and on that of the most holy Rosary,* solemnity. *In Votive Masses and on Saturday,* veneration.

* Et te in N. beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum Sancti Spiritus obumbratione

* That we should praise, bless, and proclaim thee in the N. of the blessed Mary, ever Virgin. Who by the overshadowing of the

concepit, et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum; * per quem, &c.

Holy Ghost conceived thy Only-begotten, and the glory of her virginity remaining, shed forth upon the world the light eternal, Jesus Christ our Lord; * by whom, &c.

On the Festivals of the Apostles and Evangelists (except on St. John the Evangelist's day), and throughout their octaves, except in Feasts which have proper prefaces of their own.

Vere dignum et justum est, æquum et salutare, te, Domine, suppliciter exorare, ut gregem tuum, Pastor æterne, non deseras, sed per beatos Apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. † Et ideo, &c.

It is truly meet, just, right, and salutary, humbly to beseech thee, that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep it through thy blessed Apostles with continual protection; that it may be governed by those same rulers whom thou didst appoint to preside over it as pastors in thy stead. † And therefore, &c.

Canon of the Mass.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, sup-

We therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy

plices rogamus ac petimus uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

Son, our Lord [*he kisses the Altar*], that thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

COMMEMORATION OF THE LIVING.

Memento, Domine, famulorum famularumque tuarum, N. et N.

Be mindful, O Lord, of thy servants, men and women, N. and N.

At the beginning of the Canon (if another prayer is needed).

O eternal and most merciful Father; behold, we come to offer thee our homage this day: we desire to adore, praise, and glorify thee, and to give thee thanks for thy great glory, joining our hearts and voices with all the blessed in heaven, and with thy whole church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry, and humbly beg thy pardon, we dare not venture to approach

He joins his hands, and prays silently for those he intends to pray for; then, extending his hands, he proceeds:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt, hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis,

And of all here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls,

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thee otherwise than in company of thy Son, our Advocate and Mediator, Jesus Christ, whom thou hast given us to be both our High Priest and Sacrifice. With him, therefore, and through him, we venture to offer thee this sacrifice: to his most sacred intentions we desire to unite ours; and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him, and through him, we beseech thee to exalt thy holy Catholic Church throughout the whole world; to maintain her in peace, unity, holiness, and truth; to have mercy on thy servant N. our chief bishop, N. our prelate, and on all that truly fear thee; on our pastor [parents, children], friends and benefactors, &c.; on all those whom we have in any way scandalized, injured, or offended, or for whom we are in any way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may be all converted to thee, and find mercy, through Jesus Christ thy Son; through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

et incolumitatis suæ: tibique reddunt vota sua, æterno Deo, vivo et vero.

for the hope of their safety and salvation, and who pay their vows to thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Communicating with, and honoring in the first place the memory of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says the words of consecration secretly, distinctly, and attentively.

(Here the bell is rung.)

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

We therefore beseech thee, O Lord, graciously to accept this oblation of our service, as also of thy whole family; dispose our days in thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of thy elect. Through Christ our Lord. Amen.

Quam oblationem, tu Deus, in omnibus, quæsumus benedic✣tam, adscrip✣tam, ra✣tam, rationabilem, acceptabilemque facere digneris; ut nobis cor ✣ pus et san✣guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body ✣ and ✣ blood of thy most beloved Son Jesus Christ our Lord.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes;

Who the day before he suffered, took bread [*he takes the Host*] into his holy and venerable hands [*he raises his eyes to heaven*], and with his eyes lifted up towards heaven, to God, his almighty Father: giving thanks to thee, did bless, break, and give to his disciples, saying: Take, and

HOC EST ENIM CORPUS MEUM. eat ye all of this; FOR THIS IS MY BODY.

After pronouncing the words of consecration, the Priest, kneeling, adores the sacred Host; rising, he elevates it; and then placing it on the corporal, again adores it. After this he never disjoins his fingers and thumbs, except when he is to take the Host, until after the washing of his fingers.

(At the elevation the bell is rung three times.)

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens bene✠dixit,

In like manner, after he had supped [*he takes the chalice in both his hands*], taking also this excellent chalice into his holy and venerable hands,

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At the elevation of the Host.

Adoramus te, Christe, et benedicimus tibi, quia per sanctam Crucem tuam redemisti mundum.

Ave, verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine, cujus latus perforatum fluxit unda et sanguine; esto nobis prægustatum in mortis examine. O dulcis, O pie, O Jesu, Fili Mariæ, miserere mei. Amen.

We adore thee, O Christ, and we bless thee, because by thy holy cross thou hast redeemed the world.

Hail, true body, born of the Virgin Mary, which didst truly suffer and wast immolated on the cross for man, whose side was pierced, and flowed with water and with blood; may we have a foretaste of thee in the last agony of death. O kind, O loving One, Jesus, Son of Mary, have mercy on me. Amen.

deditque discipulis suis, dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

and giving thee thanks, he bless-✝-ed, and gave to his disciples, saying: Take, and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescunque feceritis, in mei memoriam facietis.

As often as ye do these things, ye shall do them in remembrance of me.

Kneeling, he adores; rising, he elevates the chalice; then replacing it on the corporal, he covers it, and again adores

(The bell is rung as before.)

He then proceeds:

Unde et memores, Do-

Wherefore, O Lord, we

At the elevation of the Chalice.

Salvator mundi, salva nos; quia per Crucem et Sanguinem tuum redemisti nos; auxiliare nobis te deprecamur, Deus noster. Amen.

Saviour of the world, save us; for by thy cross and by thy blood thou hast redeemed us; help us, we beseech thee, O our God. Amen.

Have mercy on me, dear Jesus, and grant that thy blood may not be shed in vain for me, I most humbly beseech thee. Amen.

mine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlo gloriosæ ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, panem ✠ sanctum vitæ æternæ, et calicem ✠ salutis perpetuæ.

thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from hell, and glorious ascension into heaven, offer unto thy most excellent Majesty, of thy gifts and grants, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

Hail, most precious and sacred blood, which, flowing out of the side of my Lord and Saviour Jesus Christ washest away the spots of our offences; cleanse, sanctify, and preserve my soul, I beseech thee, to everlasting life. Amen.

After the elevation

We thank thee, O Lord God, merciful Father, for having been pleased to send thy only-begotten Son, Jesus Christ, to suffer death for us sinners, even the most shameful death of the cross, that he might offer himself to thee a most pure, holy, and acceptable sacrifice for our sins, and thereby purge our wicked consciences from all spots of uncleanness. By this thy exceeding great love to us, and by these most bitter torments of thy Son our Saviour, we humbly beseech thee continually to impart to us the fruits of our redemption, that we may daily die to the world, and be crucified to the lusts and desires of the flesh, and live

Extending his hands, he proceeds:

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Upon which vouchsafe to look, with a propitious and serene countenance and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy high-priest Melchisedech offered to thee, a holy sacrifice, an immaculate host.

Bowing down profoundly, with his hands joined and placed upon the Altar, he says:

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in con-

We most humbly beseech thee, almighty God, command these things to be carried by the hands of thy holy angel to thy altar

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to thee alone during our whole life, that in the end we may rejoice everlastingly in thy kingdom; where, with thy eternal Son, and the Holy Ghost, thou livest and reignest one God, forever and ever. Amen.

O most gracious God, Father of all mercies; grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy Son our Lord Jesus Christ, which here and everywhere throughout thy holy Church is offered as a continual thanksgiving for, and a daily remembrance of, his blessed death, may obtain for us at thy hands, mercy and the remission of all our sins. Amen.

spectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus ✠ et ✠ sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

on high, in the sight of thy divine Majesty, that as many of us [*he kisses the Altar*] as, by participation at this Altar, shall receive the most sacred body ✠ and ✠ blood of thy Son, may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Memento etiam, Do- Be mindful, O Lord, of

Short Meditations, or Aspirations.

Oh, the depth of the wisdom and knowledge of God! how incomprehensible are his judgments, and how unsearchable his ways!

O sacrament of piety! O sign of unity! O bond of charity! He that will live hath here whereon to live, hath here wherein to live. Let him come and believe, and be incorporated, that he may be enlivened.

O miracle! O the goodness of God! who, sitting above with the Father, is in the same moment of time in the hand also of the priest, and delivered to such as are willing to receive and embrace him.

O dread Majesty, how should I tremble to offend thee! O infinite Mercy, to thee I come for pardon of my sins; to thee I have recourse in all my necessities; thee I adore with all the faculties of my soul and body. Hail, holy sacrifice, offered for me and all mankind! Hail, most precious blood, shed for me and all mankind!

O how pleasant, Lord, is thy spirit! who, to show thy sweetness towards thy children, givest them the most delicious bread from heaven, and sendest the proud away empty.

mine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and slumber in the sleep of peace.

He prays for such of the Dead as he intends to pray for.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum, &c. Amen.

To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Here, striking his breast, and slightly raising his voice, he says:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum

And to us sinners, thy servants, hoping in the multitude of thy mercies,

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A Prayer for the Departed.

We humbly beseech thee, O merciful Father, for the souls of the faithful who are departed this life, that this holy sacrifice may be to them eternal salvation, perpetual rest, and everlasting felicity. O my Lord Jesus, let this wonderful and excellent mystery of piety and bounty be to them, this day, full of perfect joy; grant that they may be filled with thee, the living and true bread who descendedst from heaven, and gavest life to the world; with thee, the immaculate Lamb, who takest away the sins of the world: make them drink of the fountain that springs to eternal life: that so, being refreshed and comforted, they may rejoice in thy holy praise and glory, world without end. Amen.

tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy Saints: into whose company we beseech thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas, sancti✠ficas, vivi✠ficas, bene✠dicis, et præstas nobis.

By whom, O Lord, thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things.

He uncovers the chalice, and makes a genuflexion; then taking the Host in his right hand, and holding the chalice in his left, he signs the sign of the Cross three times across the chalice, saying:

Per ip✠sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Through him, ✠ and with him, ✠ and in him, ✠ is to thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory.

Covering the chalice, he kneels down; and rising again, he says:

V. Per omnia sæcula sæculorum.

R. Amen.

V. Forever and ever

R. Amen.

Oremus.

Let us pray.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Instructed by thy saving precepts, and following thy divine institution, we presume to say:

Our Father, who art in heaven, hallowed be thy name: thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

M. Sed libera nos a malo.

S. Amen.

R. But deliver us from evil.

P. Amen.

[*At High Mass, the Deacon, towards the conclusion of the* Pater Noster, *goes to the right hand of the Priest, where he awaits the approach of the Subdeacon, from whom he receives the paten, which he puts into the hands of the Priest.*]

He takes the paten between his first and second finger, and says:

Libera nos, quæsumus,

Deliver us, we beseech

Domine, ab omnibus malis, præteritis, præsentibus, et futuris : et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris : ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

thee, O Lord, from all evils, past, present, and to come : and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with thy blessed Apostles Peter and Paul, and Andrew, and all the Saints [*making the sign of the Cross on himself with the paten, he kisses it, and says*], mercifully grant peace in our days : that by the assistance of thy mercy we may be always free from sin, and secure from all disturbance.

He slides the paten under the Host, uncovers the chalice, and makes a genuflection ; then, rising, he takes the Host, breaks it in the middle over the chalice, saying :

Per eundem Dominum nostrum Jesum Christum Filium tuum.

Through the same Jesus Christ thy Son our Lord.

He puts the part which is in his right hand upon the paten, breaks a particle from the other part in his left hand, saying.

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Who with thee in the unity of the Holy Ghost liveth and reigneth God.

He places the half in his left hand on the paten, and holding the particle which he broke off in his right hand, and the chalice in his left, he says :

V. Per omnia sæcula sæculorum.
R. Amen.

V. World without end
R. Amen.

He then says:

V. Pax ✠ Domini sit ✠ semper vobis✠cum.
R. Et cum spiritu tuo.

V. May the peace ✠ of the Lord be ✠ always with ✠ you.
R. And with thy spirit.

He puts a particle of the Host into the chalice, saying:

Hæc commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

May this mixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

He covers the chalice, makes a genuflection, and then bowing down and striking his breast three times, he says:[1]

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us thy peace.

[1] The Choir sing the *Agnus Dei*, which generally continues during the Priest's communion and the ablutions.

In Masses for the Dead, he says twice, Give them rest; *and lastly,* Give them eternal rest. *Standing in an inclined position, with his hands joined and resting on the Altar and his eyes reverently fixed upon the sacred Host, he says.*

Domine Jesu Christe, qui dixisti Apostolis tuis, Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Lord Jesus Christ, who saidst to thy Apostles, Peace I leave with you, my peace I give unto you; regard not my sins, but the faith of thy Church; and vouchsafe to it that peace and unity which is agreeable to thy will: who livest and reignest God forever and ever. Amen.

The preceding prayer is omitted in Masses for the Dead.

[*At High Mass, the Deacon kisses the Altar at the same time with the celebrating Priest, by whom he is saluted with the kiss of peace with these words:*

V. Pax tecum. V. Peace be with thee.

To which the Deacon answers:

R. Et cum spiritu tuo. R. And with thy spirit.

And then salutes in like manner the Subdeacon, who conveys the kiss of peace to those amongst the Clergy who may be assisting at Mass.]

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum corpus

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by thy death given life

et sanguinem iuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

to the world; deliver me by this thy most sacred body and blood from all my iniquities and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee; who with the same God the Father and Holy Ghost livest and reignest God forever and ever. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen.

Let not the participation of thy body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through thy goodness, may it be to me a safeguard and remedy both of soul and body Who with God the Father, in the unity of the Holy Ghost, livest and reignest God forever and ever. Amen.

Making a genuflection, and taking the Host in his hands, the Priest says:

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the bread of heaven, and call upon the name of the Lord.

Striking his breast in humility and devotion, he says thrice, the Acolyth ringing the bell each time:

Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Taking reverently both parts of the sacred Host in his right hand, and making the sign of the Cross with it upon himself, he says the following prayer:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then receives both halves of the Host, joins his hands, and remains a short time in meditation on the most holy Sacrament. Then he uncovers the chalice, gathers upon the paten the smallest atoms of the Host which may remain on the corporal, puts them into the chalice, saying:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo.

What shall I render to the Lord for all he hath rendered unto me? I will take the chalice of salvation, and call upon the

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A Prayer when the Priest receives.

O sacred banquet, in which Christ is received, the memory of his passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us.

Grant, O Lord Jesus, that we may so reverence the sacred mysteries of thy Body and Blood, that we may ever find in ourselves the fruits of thy redemption. Amen.

Laudans invocabo Dominum, et ab inimicis meis salvus ero.	name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

He takes the chalice in his right hand, and making the sign of the Cross with it on himself, he says:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	The blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Then he receives all the Blood, together with the particles in it.

After which he communicates all who are to communicate (if there be any).

Prayer for those who are not to Communicate.

O my good God, and sweet Saviour Jesus, who art present here for my sake, and givest thyself to me for daily food, and for the supply of all my necessities, since without thee, who art the true food of my soul, I cannot live; I humbly beseech thee to refresh me spiritually, and make me partaker of that grace which they experience who devoutly receive thee. O good Jesus, despise me not, but vouchsafe to visit thy servant, and by thy grace to work and perfect all the effects and virtues of thy holy sacrament in me, to thy honor, O my God, and the eternal salvation of my soul. Amen.

Soul of Christ, sanctify me; Body of Christ, save me; Blood of Christ, inebriate me; Water out of the side of Christ, wash me; Passion of Christ, strengthen me. O good Jesus, hear me, hide me within thy wounds; suffer me not to be separated from thee; defend me from the malignant enemy; at the hour of my death call me, and bid me come unto thee, that with thy Saints I may praise thee for all eternity. Amen.

Those who are to communicate go up to the Sanctuary at the Domine, non sum dignus, *when the bell rings: the Acolyth spreads a cloth before them, and says the* Confiteor.

Then the Priest turns to the communicants, and pronounces a general absolution in these words:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

M. Amen.

R. Amen.

S. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

P. May the almighty and merciful Lord give you pardon, absolution, and remission of your sins.

M. Amen.

R. Amen.

Elevating a particle of the blessed Sacrament, and turning towards the people, he says:

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Behold the Lamb of God, behold him who taketh away the sins of the world.

And then repeats three times, Domine, non sum dignus.

Descending the steps of the Altar to the communicants, he administers the Holy Communion, saying to each:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

May the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Here the Acolyth pours a little wine into the chalice, and the Priest takes the first ablution.

Quod ore sumpsimus, Domine, pura mente capiamus ; et de munere temporali fiat nobis remedium sempiternum.

Grant, Lord, that what we have taken with our mouth, we may receiv with a pure mind ; and of a temporal gift may it become to us an eternal remedy.

Here the Acolyth pours wine and water over his fingers, and he takes the second ablution.

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis : et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

May thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels ; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest, &c. Amen.

Prayer during the ablution.

Grant us, O Lord, a part in the fruits of thy death and passion, the sacred memory of which we have commemorated in this our sacrifice and communion. I adore thy goodness, O gracious Lord, for thy inestimable favor in admitting me to be present this day at that holy sacrifice where thou art both Priest and Victim. Oh, make me always sensible of so great a blessing, and let not my unworthiness put a bar to thy mercy and goodness.

Then he wipes his mouth and the chalice, which he covers; and having folded the corporal, places it on the altar, as at first; he then goes to the book, and reads the Communion

For the Communion.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Taste and see that the Lord is sweet: blessed is the man that hopeth in him.

(*For a Saint's Day.*) Blessed is that servant whom his Lord when he cometh shall find watching.

If any man will come after me, let him deny himself, and take up his cross, and follow me.

Then he turns to the people, and says:

V. Dominus vobiscum. V. The Lord be with you.

R. Et cum spiritu tuo. R. And with thy spirit.

Then he reads the Post-Communions; *at the end of the first and last of which the Acolyth answers,* Amen.

For Post-Communion.

Pour forth upon us, O Lord, the spirit of thy love, that, by thy mercy, thou mayst make those of one mind whom thou hast fed with one celestial food. Through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the same Holy Spirit, &c.

Graciously hear the prayers of thy family, O almighty God; and grant that these sacred mysteries which we have received from thee, may by thy grace be preserved uncorrupt within us. Through our Lord, &c.

(*For a Saint's Day.*) We have received heavenly mysteries, O Lord, in the commemoration of the blessed Mary ever Virgin, N., and all thy Saints; grant, we beseech thee, that what we celebrate in time, we may obtain in the joys of eternity. Through our Lord, &c.

Afterwards he turns again towards the people, and says:

V. Dominus vobiscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
Ite missa est; *vel* Benedicamus Domino.	Go, the Mass is ended; or [*when the* Gloria in excelsis *has been omitted*], Let us bless the Lord.
R. Deo Gratias.	R. Thanks be to God.

In Masses for the Dead.

V. Requiescant in pace.	V. May they rest in peace.
R. Amen.	R. Amen.

[*At High Mass,* Ite missa est *is chanted by the Deacon.*]

Bowing down before the Altar, the Priest says:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile.	O holy Trinity, let the performance of my homage be pleasing to thee; and grant that the sacrifice which I, unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and through thy

Per Christum Dominum nostrum. Amen.

mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the Altar, raising his eyes,—and extending, raising, and joining his hands,—he bows his head, and says:

Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. Amen.

May almighty God, the Father, Son, ✠ and Holy Ghost, bless you. Amen.

At the word Deus, *he turns towards the people, and makes the sign of the Cross on them. Then turning to the Gospel side of the Altar, he says:*

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

The *Benediction* is omitted in Masses for the Dead.

He then traces the sign of the Cross, first upon the Altar, and then upon his forehead, lips, and heart, and begins the Gospel according to St. John, saying:

S. Initium sancti Evangelii secundum Joannem.

P. The beginning of the holy Gospel according to St. John.

At the last Gospel.

O Eternal Word, speak to my soul, which adores thee in profound silence; thou who art the great Creator of all things, abandon not, I beseech thee, thy own creature: be thou my life, my light, and my all.

M. Gloria tibi, Domine.

R. Glory be to thee, O Lord.

In principio erat Verbum, et Verbum erat apud Deum ; et Deus erat Verbum : hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est : in ipso vita erat, et vita erat lux hominum ; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

In the beginning was the Word, and the Word was with God, and God was the Word : the same was in the beginning with God. All things were made by him, and without him was made nothing that was made : in him was life, and the life was the light of men : and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might

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O Light Eternal ! enlighten me as to this present life, and in the life to come.

Reign in me as in thine own inheritance ; for thou, O Lord, hast made me : thou hast redeemed me. May I be ever thine !

I have sinned too much against heaven, and before thee, and am not worthy to be called thy son.

Thou God Incarnate, have pity on my frail and mortal flesh, and grant it may one day see what it adores here below. Amen.

per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et Verbum caro factum est [*Hic genuflectitur*], et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh [*Here the people kneel down*], and dwelt among us; and we saw his glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

M. Deo Gratias.

R. Thanks be to God.

When a feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.

THE

Collects, Epistles, and Gospels,

FOR THE SUNDAYS AND PRINCIPAL FESTIVALS,

AND THE

CEREMONIES AND OFFICE OF HOLY WEEK,

WITH AN EXPLANATION OF THE VARIOUS FESTIVALS.

THE SUNDAYS AND FEASTS IN GENERAL.

THE first day of the week is Sunday, called in Latin DOMINICA, or the Day of the Lord, because in the new law the Lord particularly reserved that day for his service and worship. In the old law, the Saturday was consecrated to the worship of God, and styled Day of Rest, because on that day God, after having created the world, ceased to call forth from nothing any new creature. Among Christians, Sunday has been substituted for Saturday, in order to honor the two mysteries of the resurrection of Jesus Christ, and the descent of the Holy Ghost upon the Apos-

tles, both accomplished on Sundays. The Church has moreover, instituted certain feasts, many of which date from the times of the Apostles. She has established them in order to honor God and instruct the faithful, by celebrating the principal mysteries of our religion, or renewing the memory of the Blessed Virgin and the Saints, in whom God has manifested his gifts in a more especial manner. The Feasts of Obligation are Christmas-day (25th December), the Circumcision of our Lord (1st January), the Epiphany (6th January), the Annunciation of the B. V. M. (25th March), Ascension-day, Corpus Christi, the Assumption of the B. V. M. (15th August), All Saints (1st November), and in Canada, St. Peter and St. Paul (29th June), and the Immaculate Conception (8th December). On these days, as well as on all the Sundays of the year, there is an obligation of hearing Mass and abstaining from all servile work, that is, from all manual and corporal works which we ordinarily perform in order to gain our bread. This double obligation does not exist for the other feasts, unless they fall upon the Sunday.

ADVENT.

The four weeks which precede the feast of Christmas are called *Advent*. It is so called because the Church wishes us at this time to prepare to celebrate worthily the feast of the first coming of Jesus, that is to say, of his birth. She commences the instructions of Advent by recalling to our minds the last coming of Jesus Christ in his glory, or the last judgment, in order to excite us to repentance. It is for the same motive that she invites us to read during this time the instructions which St. John the Baptist addressed to the Jews, in order to prepare them by penance for the coming of Jesus Christ.

First Sunday of Advent.

Collect.

I. Arouse, O Lord, we beseech thee, thy power and come: that from the dangers which our iniquities threaten, we may merit to be rescued by thee, our protector; saved by thee, our liberator; who livest and reignest with God, the Father, in the unity of the Holy Ghost, God, world without end.

II. O God, who didst will that thy word should, at the message of an angel, take flesh in the womb of the Blessed Virgin Mary; grant to us, thy suppliants, that we who believe her to be truly the Mother of God, may be aided by her intercession with thee.

This second Collect is said during Advent, and one of the two following as a third.

For the Church.

III. Mercifully hear, O Lord, we beseech thee, the prayers of thy Church; that all adversities and errors being destroyed, she may serve thee with secure liberty.

For the Pope.

O God, the pastor and ruler of all the faithful, look propitiously on thy servant N. N., whom thou hast set as pastor over thy Church; grant, we beseech thee, that both by word and example he may edify those over whom he is

placed, so that with the flock committed to his care, he may attain everlasting life; through Christ our Lord. Amen.

EPISTLE. (Romans xiii. 11–14.)

Brethren, Knowing that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is past and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light; let us walk honestly as in the day; not in rioting or drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

GOSPEL. (Luke xxi. 25–33.)

At that time Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved: and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads; because your redemption is at hand. And he spoke to them a similitude. See the fig-tree, and all the trees: when they now shoot forth their fruit, you know that summer is nigh; so you also when you shall see these things come to pass, know that the kingdom of God is at

hand. Amen I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

Second Sunday of Advent.

Collect.

Stir up our hearts, O Lord! to prepare the ways of thy only-begotten Son; that with minds purified by his advent, we may be worthy to serve thee: who livest, &c.

II. and III. as on First Sunday.

Epistle. (Romans xv. 4–13.)

Brethren, What things soever were written, were written for our learning: that through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the gentiles are to glorify God for his mercy, as it was written: "Therefore will I confer to thee, O Lord, among the gentiles, and

will sing to thy name." And again he saith: "Rejoice, ye gentiles, with his people." And again: "Praise the Lord, all ye gentiles; and magnify him, all ye people." And again Isaias saith: "There shall be a root of Jesse; and he that shall rise up to rule the gentiles, in him the gentiles shall hope." Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

GOSPEL. (Matt. xi. 2–10.)

At that time: When John had heard in prison the works of Christ, sending two of his disciples, he said to him: Art thou he that art to come, or look we for another? And Jesus making answer said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them. And blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings. But what went you out to see? a prophet? yea, I tell you, and more than a prophet. For this is he of whom it is written: "Behold I send my Angel before thy face, who shall prepare thy way before thee."

Third Sunday of Advent.

Collect.

Incline thy ear, O Lord, we beseech thee, unto our prayers: and enlighten the darkness of our mind, by the grace of thy visitation. Who livest, &c.

II. and III. as on First Sunday.

Epistle. (Phil. iv. 4–7.)

Rejoice in the Lord always; again, I say, rejoice. Let your modesty be known to all men: the Lord is nigh. Be nothing solicitous, but in every thing by prayer and supplication, with thanksgivings, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

Gospel. (John i. 19–28.)

At that time: The Jews sent from Jerusalem priests and Levites to John to ask him: Who art thou? And he confessed and did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? He said: "I am the voice of one crying in the wilderness, Make straight the way

of the Lord," as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

Fourth Sunday of Advent.

COLLECT.

AROUSE thy might, we beseech thee, O Lord, and come and succor us with great power, that by the aid of thy grace, thy indulgent propitiation may accelerate what our sins impede. Who reignest, &c.

II. and III. as on First Sunday.

EPISTLE. (1 Cor. iv. 1–5.)

Brethren: Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious

to myself of any thing, yet am I not hereby justified: but he that judgeth me, is the Lord. Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

GOSPEL. (Luke iii. 1–6.)

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas: the word of the Lord was made unto John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins: as it was written in the book of the sayings of Isaias the prophet: "A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain. And all flesh shall see the salvation of God."

Christmas-Day.

25TH OF DECEMBER.

Christmas-day is the feast of the Nativity of our Saviour Jesus Christ. He was born at Bethlehem, a small town

of Juda, in a stable, and his cradle was a manger, placed between two animals. At the moment of his birth, angels were heard in the air singing this canticle: *Glory to God in the highest; and on earth peace to men of good will;* and announced this happy event to shepherds, who kept guard over their flocks in the neighborhood, and who hastened to adore the new-born God. Priests celebrate three Masses on Christmas-day, to honor the three births of the Son of God: his birth or his eternal generation in the bosom of his Father; his temporal birth in the stable of Bethlehem; and his spiritual birth, by faith and charity, in the hearts of the just.

MIDNIGHT MASS.

Collect.

O God, who hast made this most sacred night shine forth with the brightness of the true light, grant, we beseech thee, that having known the mystery of his light on earth, we may partake of his joys in heaven.

Epistle. (Titus ii. 11–15.)

Dearly beloved: The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly, in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, *in Christ Jesus our Lord.*

GOSPEL. (Luke ii. 1–14.)

At that time: There went out a decree from Cæsar Augustus; that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born Son, and wrapped him up in swaddling-clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling-clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest: and on earth peace to men of good will.

THE MASS AT DAY-BREAK.

Collect.

Grant, we beseech thee, Almighty God, that as we are bathed in the new light of thy Incarnate Word, what shineth in our minds by faith, may be resplendent in our works: through, &c.

Epistle. (Titus iii. 4–7.)

Dearly beloved: The goodness and kindness of God our Saviour appeared: not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we may be heirs, according to hope of life everlasting, *in Christ Jesus our Lord.*

Gospel. (Luke ii. 15–20.)

At that time: The shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And

the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

THE MASS OF THE DAY.

Collect.

Grant, we beseech thee, Almighty God, that the new birth in the flesh of thy only-begotten Son may deliver us, whom the ancient bondage holds under the yoke of sin: Through, &c.

Epistle. (Heb. i. 1–12.)

God, who at sundry times and in divers manners spoke, in times past, to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he hath made the world: who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of his sins, sitteth on the right hand of the majesty on high; being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time, "Thou art my son, to-day have I begotten thee?" And again, "I will be to him a Father, and he shall be to me a Son?" And again, when he bringeth in the first-begotten into the world, he saith: "And let all the angels of God adore him." And to the angels indeed he saith: "He that maketh his angels spirits, and his ministers a

flame of fire." But to the Son: "Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." And: "Thou in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens. They shall perish, but thou shalt continue: and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed: but thou art the self-same, and thy years shall not fail."

GOSPEL. (John i. 1–14), as at the end of Mass.

Sunday within the Octave of Christmas.

COLLECT.

ALMIGHTY, eternal God, direct our actions in thy good pleasure; that in the name of thy beloved Son, we may deserve to abound in good works: Through, &c.

II. Grant, &c. (p. 13.)

EPISTLE. (Gal. i. 4–7.)

Brethren: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we

also, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: that he might redeem them who were under the law: that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son. And if a son, an heir also through God.

GOSPEL. (Luke ii. 33–40.)

At that time: Joseph, and Mary, the Mother of Jesus, were wondering at these things, which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, into their city Nazareth. And the

child grew, and waxed strong, full of wisdom: and the grace of God was in him.

The Circumcision of our Lord.

This feast calls our attention to three remarkable circumstances: 1st. The mystery of the Circumcision; a painful and humiliating ceremony commanded to the Israelites in sign of their covenant with God, and of their faith in the Messiah to come. To this ceremony succeeded Baptism, of which it was the figure. 2d. The name of *Jesus*, which is given to the Son of God. This name signifies *Saviour*, as that of *Christ*, which is joined to it, signifies *anointed* or *consecrated*. Both names are admirably suited to the Son of God, who came down on earth to save us, and whose sacred humanity was consecrated by its union to the Divinity. 3d. The beginning of the new year.

COLLECT.

O GOD, who by the fruitful virginity of the Blessed Mary, hast bestowed upon mankind the rewards of eternal salvation, grant, we beseech thee, that we may experience her intercession for us, through whom we have merited to receive the author of life, Jesus Christ our Lord: Who, &c.

EPISTLE. (Titus ii. 11–15), p. 10.

GOSPEL. (Luke ii. 21.)

At that time: After eight days were accomplished that the child should be circumcised: his name was called JESUS, which was called by the Angel, before he was conceived in the womb.

Feast of the Epiphany.

The Epiphany is the day on which the Magi, informed of the birth of Christ by a miraculous star, came from the East to adore him. It is generally believed that these Magi were kings, or at least men distinguished by their rank and science. They offered to the infant Jesus gold, frankincense, and myrrh, acknowledging him as king, as God, and as man liable to suffering and to death. Epiphany signifies *manifestation*, because Jesus Christ manifested on this day his Divinity, and was adored for the first time by the gentiles. The Church likewise honors on this day two other manifestations of our Saviour: 1st. His baptism by St. John the Baptist, in which the eternal Father proclaimed him from on high his well-beloved Son. 2d. The changing of water into wine at the marriage feast of Cana, where his disciples, at the sight of this miracle, acknowledged him as God.

Collect.

O God, who, on this day, by the guidance of a star, didst reveal thy only-begotten Son to the gentiles; mercifully grant that we, who know thee now by faith, may be brought even to contemplate the beauty of thy highness: Through, &c.

Epistle. (Isaias lx. 1–6.)

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee:

thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense: and showing forth praise to the Lord

Gospel. (Matt. ii. 1–12.)

When Jesus, therefore, was born in Bethlehem of Judea, in the days of king Herod, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him: and assembling together all the chief priests and scribes of the people, he inquired of them where Christ should be born. But they said to him, In Bethlehem of Juda: for so it is written by the prophet: "And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel." Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and

adore him. Who having heard the king, went their way: and behold, the star which they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down, they adored him: and opening their treasures, they offered him gifts: gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

First Sunday after Epiphany.

Epiphany is followed by six Sundays, connected with it and recalling, in their gospels, traits of the childhood or public life of our Lord prior to his Passion. When Easter comes early in the year, there is not room for these six Sundays after Epiphany, and such offices as cannot be said, are transferred to the end of the year.

Collect.

Of thy heavenly mercy hear, O Lord, we beseech thee, the vows of thy suppliant people, that they may see what they are to do, and have strength to fulfil what they see: Through, &c.

Epistle. (Romans xii. 1–5.)

Brethren: I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable

service. And be not conformed to this world: but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, through the grace that is given me, to al that are among you, not to be more wise than i behooveth to be wise, but to be wise unto so briety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we being many are one body in Christ, and every one members one of another in Christ Jesus our Lord.

GOSPEL. (Luke ii. 42–52.)

When Jesus: was twelve years old, they going up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and ask ing them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And hi mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them: How is

it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth: and was subject to them And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

Second Sunday after Epiphany.

FEAST OF THE MOST HOLY NAME OF JESUS.

Collect of the Feast.

O God, who didst ordain thine only-begotten Son to be the Saviour of mankind, and didst command that he should be called Jesus, mercifully grant that we who venerate his holy name on earth, may enjoy the blessed vision in heaven: Through, &c.

Collect of the Sunday.

Almighty, everlasting God, who dost govern all things in heaven and on earth, mercifully hear the prayers of thy people, and grant us thy peace in our days: Through, &c.

Epistle. (Acts iv. 8–12.)

In those days: Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: If we this day are examined

concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is "the stone which was rejected by you the builders; which is become the head of the corner." Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

GOSPEL OF THE FEAST. (Luke ii. 21), p. 16.

GOSPEL OF THE SUNDAY. (John ii. 1–11.)

Said at the end of Mass.

At that time: There was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures a-piece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it. And when the

chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and he manifested his glory, and his disciples believed in him.

Third Sunday after Epiphany.

COLLECT.

I. ALMIGHTY, eternal God, mercifully look upon our infirmity, and stretch forth the right hand of thy majesty to protect us: Through, &c.

II. O GOD (p. 16). III. As on p. 3.

EPISTLE. (Rom. xii. 16–21.)

Brethren: Be not wise in your own conceits. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men. Not revenging yourselves, my dearly beloved; but give place unto wrath, for it is written: "Revenge to me: I will repay, saith the Lord." But if thy enemy be hungry, give him to eat: if he thirst, give him to drink; for doing this

thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GOSPEL. (Matt. viii. 1–13.)

At that time: When Jesus was come down from the mountain, great multitudes followed him; and behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man; but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus, hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven;

but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Fourth Sunday after Epiphany.

COLLECT.

I. O GOD! who knowest that, placed amidst so many dangers, we cannot, through human frailty, stand, grant us safety of mind and body, that we may, by thy aid, surmount those things which we suffer for our sins: Through, &c.

II. and III. as on Third Sunday.

EPISTLE. (Rom. xiii. 8–10.)

Brethren: Owe no man any thing, but to love one another. For he that loveth his neighbor, hath fulfilled the law. For "Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet." And if there be any other commandment, it is comprised in this word: "Thou shalt love thy neighbor as thyself." The love of our neighbor worketh no evil. Love therefore is the fulfilling of the law.

GOSPEL. (Matt. viii. 23–27.)

At that time: When Jesus entered into the

boat, his disciples followed him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. And his disciples came to him, and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

Fifth Sunday after Epiphany.

COLLECT.

I. GUARD thy family, O Lord, we beseech thee, in thy constant mercy, that, as it leans only on the hope of thy heavenly grace, it may always be defended by thy protection: Through, &c.

II. Defend us, we beseech thee, O Lord, from all dangers of mind and body; and by the intercession of the blessed and glorious Mary ever Virgin, mother of God, with blessed Joseph, and thy blessed Apostles Peter and Paul, and blessed N., and all the saints, mercifully grant us safety and peace, that all adversities and errors being destroyed, thy Church may serve thee with secure liberty.

EPISTLE. (Coloss. iii. 12–17.)

Brethren: Put ye on therefore, as the elect of

God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father by *Jesus Christ our Lord.*

GOSPEL. (Matt. xiii. 24–30.)

At that time: Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house came and said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps

gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn; but the wheat gather ye into my barn.

Sixth Sunday after Epiphany.

COLLECT.

I. GRANT, we beseech thee, Almighty God, that, always meditating what is reasonable, we may in word and deed do what is pleasing to thee: Through, &c.

II. as on last Sunday.

EPISTLE. (1 Thess. i. 2–10.)

Brethren: We give thanks to God always for you all: making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: Knowing, brethren beloved of God, your election: for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord: receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a

pattern to all who believe in Macedonia and in Achaia. For from you were spread abroad the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us, what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God. And to wait for his Son from heaven (whom he raised up from the dead), Jesus who hath delivered us from the wrath to come.

GOSPEL. (Matt. xiii. 31–35.)

At that time: Jesus spoke to the multitudes this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which is the least indeed of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them. The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them That it might be fulfilled which was spoken by the prophet, saying: "I will open my mouth in parables, I will utter things hidden from the foundation of the world."

Septuagesima Sunday.

The names of Septuagesima, Sexagesima, Quinquagesima, were given in very ancient times to the three Sundays before Lent, from analogy to Quadragesima, as being abou the Seventieth, Sixtieth, and Fiftieth days from Easter These three weeks are a preparation for penance and herald of Lent.

Collect.

I. Graciously hear, O Lord, we beseech thee, the prayers of thy people, that we, who are justly afflicted for our sins, may, for the glory of thy name, be mercifully delivered: Through, &c.

II. (Before Purif.) p. 16. (After Purif.) p. 26.

Epistle. (1 Cor. ix. 24; x. 5.)

Brethren: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain?

And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant brethren, that our fathers were all under the cloud, and all passed through the sea. And all in Moses were baptized, in the cloud, and in the sea: and did all eat the same spiritual food, and all drank the same spiritual drink: (and they

drank of the spiritual rock that followed them, and the rock was Christ.) But with the most of them God was not well pleased.

GOSPEL. (Matt. xx. 1–16.)

At that time: Jesus said to his disciples this parable: The kingdom of heaven is like to a householder, who went early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you there all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it, they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them

equal to us, that have borne the burden of the day and the heats. But he answering one of them, said: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

Sexagesima Sunday.

COLLECT.

I. O GOD, who seest that we confide in no action of our own; grant, in thy mercy, that we may be defended from all adversities, by the protection of the Doctor of the Gentiles: Through, &c.

II. as on p. 26.

EPISTLE. (2 Cor. xi. 19; xii. 9.)

Brethren: You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein any man dares (I speak foolishly) I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the the ministers of Christ (I speak as one less wise),

I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea: in journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren: in labor and painfulness, in many watchings, in hunger and thirst, in many fastings, in cold and nakedness. Besides those things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory: I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me. And through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body. I know not, God knoweth), such an one rapt even to the third heaven. And I know such a man, whether in the body, or out of the body, I know not: God knoweth: that he

was caught up into paradise; and heard secret words which it is not granted to man to utter. For such an one I will glory: but for myself I will glory in nothing, but in my infirmities. For even if I should have a mind to glory, I shall not be foolish: for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. And lest the greatness of the revelations should lift me up, there was given me a sting of my flesh, an angel of satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me: and he said to me: My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

Gospel. (Luke viii. 4–15.)

At that time: When a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude. The sower went out to sow his seed. And as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground; and being sprung up, yielded fruit a hundred-fold. Saying these things, he cried out: He that hath ears to hear, let him hear.

And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables, that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the way-side, are they that hear: then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots; who believe for a while, and in time of temptation, fall away. And that which fell among thorns, are they who have heard, and going their way, are choked, with the cares, and riches, and pleasures of this life, and yield no fruit. But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

Quinquagesima Sunday.

COLLECT.

I. GRACIOUSLY hear our prayers, O Lord, we beseech thee, and loosing us from the bonds of our sins, guard us from all adversity: Through, &c.

II. as on p. 26.

EPISTLE. (1 Cor. xiii. 1–13.)

Brethren: If I speak with the tongues of men, and of angels, and have not charity, I am become

as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain, faith, hope, charity, these three: but the greater of these is charity.

GOSPEL. (Luke xviii. 31–43.)

At that time: Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which

were written by the prophets concerning the Son of man. For he shall be delivered to the gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass when he drew nigh to Jericho, a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

Ash-Wednesday.

The Church instituted Lent, 1st, to make us fulfil the obligation of penance; 2d, to honor the fast of Jesus Christ, who, during forty days, took no nourishment;

3d, to prepare us for the feast of Easter. The fast which is prescribed dates from the earliest times. In the present day it consists in abstaining from meat, unless a dispensation is granted, in taking only one meal, to which we may add a slight collation; but the Church desires that to fasting and abstinence we join good works, such as alms deeds, prayer, and hearing sermons and instructions. All the faithful who have attained the age of twenty-one are obliged to fast, except such as are exempt from old age, or whose infirmities or laborious work prevent their doing so; those also are exempt who are unable to procure a meal sufficient to support them. When we think we have good reasons to require a dispensation from abstinence, we must address ourselves for permission, if possible, to our pastor, but in this case, as with regard to fasting, it is advisable first to consult with our confessor.

Collect.

I. Grant to thy faithful, O Lord, that they may begin the venerable solemnities of fasting with becoming piety, and perform them with secure devotion: Through, &c.

II. Defend (p. 26).

III. O Almighty and Eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have purposed to pour forth prayers, and whom either the present world still detains in the flesh, or the future has received already divested of the body, may, by the intercession of all thy saints, and the clemency of thy pity, obtain pardon of all their sins Through, &c.

EPISTLE. (Joel ii. 12–19.)

Thus saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly. Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests the Lord's ministers shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered and said to his people: Behold I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations, *saith the Lord almighty.*

GOSPEL. (Matt. vi. 16–21.)

At that time: Jesus said to his disciples: When you fast, be not as the hypocrites, sad.

For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face. That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

First Sunday of Lent.

COLLECT.

I. O GOD! who dost purify thy Church by the annual observance of Lent; grant to thy servants, that what they endeavor to obtain of thee by abstinence, they may by good works secure: Through, &c.

II. and III. as on Ash-Wednesday.

EPISTLE. (2 Cor. vi. 1–10.)

Brethren: We do exhort you, that you receive not the grace of God in vain. For he saith: "In an accepted time have I heard thee: and in the day of salvation have I helped thee." Behold

now is the acceptable time: behold now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

GOSPEL. (Matt. iv. 1–11.)

At that time: Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God." Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down, for it is written: "That he hath given his Angels

charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone." Jesus said to him: It is written again: "Thou shalt not tempt the Lord thy God." Again the devil took him up into a very high mountain: and showed him all the kingdoms of the world, and the glory of them. And said to him: All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him: Begone, satan: for it is written, "The Lord thy God shalt thou adore, and him only shalt thou serve." Then the devil left him: and behold Angels came and ministered to him.

Second Sunday of Lent.

COLLECT.

I. O GOD, who seest us to be destitute of strength, keep us both inwardly and outwardly; that we may be defended in body from all adversities, and cleansed in mind from evil thoughts: Through, &c.

II. and III. as on Ash-Wednesday.

EPISTLE. (1 Thess. iv. 1–7.)

Brethren: We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have

given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honor: not in the passion of lust, like the gentiles that know not God: and that no man overreach, nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification *in Christ Jesus our Lord.*

GOSPEL. (Matt. xvii. 1–9.)

At that time: Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them: and said to them: Arise, and fear not. And they lifting up their eyes saw no one, but only

Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

Third Sunday of Lent.

COLLECT.

I. WE beseech thee, O Almighty God, regard the prayers of thy humble servants; and stretch forth in our defence the right hand of thy majesty; Through, &c.

II. and III. as on Ash Wednesday.

EPISTLE. (Eph. v. 1–9.)

Brethren: Be ye the followers of God, as most dear children. And walk in love as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odor of sweetness. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know ye this, and understand that no fornicator, nor unclean, nor covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore par-

takers with them. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

GOSPEL. (Luke xi. 14–28.)

At that time: Jesus was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb spoke; and the multitude were in admiration at it: but some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of him a sign from heaven. But he, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub: by whom do your children cast them out? Therefore they shall be your judges. But if I, by the finger of God, cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court: those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him: he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest and not find-

ing, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becometh worse than the first. And it came to pass: as he spoke these things, a certain woman from the crowd lifting up her voice said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea, rather, blessed are they who hear the word of God and keep it.

Fourth Sunday of Lent.

Collect.

I. Grant, we beseech thee, Almighty God, that we, who justly suffer for our deeds, may be relieved by the consolation of thy grace: Through, &c.

II. and III. as on Ash Wednesday.

Epistle. (Gal. iv. 22–31.)

Brethren: It is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman: but he who was of the bond-woman, was born according the flesh: but he of the free-woman, was by promise. Which things are said by an allegory: for these are the two testaments; the one from Mount Sina en-

gendering unto bondage; which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above, is free: which is our mother For it is written: "Rejoice, thou barren, tha bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband:" now we, brethren, as Isaac was, are the children of promise. But as then he, that was born according to the flesh, persecuted him that was after the spirit: so also it is now. But what saith the Scripture? "Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman." So then, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ has made us free.

GOSPEL. (John vi. 1–15.)

At that time: Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? And this he said to try him, for he himself knew what he

would do. Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves, and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes as much as they would. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. So those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

Passion Sunday.

This Sunday is so called, because the moment is approaching for the commemoration of the Passion of our Lord, to which the Church now turns all her attention, and to the contemplation of which she devotes the whole ensuing week. From this day, as a sign of her grief at

the sufferings of her divine Spouse, she puts on additional signs of mourning. The paintings and statues are all veiled, even the Crucifix is hidden, to make us feel more sensibly our need of a Redeemer.

COLLECT.

I. LOOK mercifully, we beseech thee, O Almighty God! upon thy family; that by thy bounty, it may be governed in body, and by thy preservation, may be guarded in mind: Through, &c.

II. For the Church, or for the Pope (p. 3).

EPISTLE. (Heb. ix. 11–15.)

Brethren: Christ being come a high-priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation: neither by the blood of goats, nor of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance *in Christ Jesus our Lord*

GOSPEL. (John viii. 46–59.)

At that time: Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to him: Do not we say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honor my Father, and you have dishonored me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: if any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took

up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

HOLY WEEK.

Palm Sunday.

Holy Week is thus named from the sanctity and grandeur of the mysteries commemorated at this time: the entry of Jesus Christ into Jerusalem; the institution of the Holy Eucharist; the Passion and Death of our Saviour; his descent into hell, and his burial.

On *Palm Sunday* the Church celebrates the triumphant entry of Jesus Christ into Jerusalem, six days before his Passion. The blessing of palms and procession are to keep up the memory of this triumph.

On *Wednesday in Holy Week* our Saviour was sold to the Jews for thirty pieces of money by Judas his disciple. On *Mandy Thursday* towards evening, he ate the Paschal Lamb with his Apostles, and washed their feet; he then instituted the most adorable Sacrament of the altar. On the night between Thursday and Friday he was delivered up by Judas into the hands of the Jews, who made him undergo all sorts of ignominies and torments.

THE BLESSING OF THE PALMS.

After the sprinkling of Holy Water, the Palms are blessed as follows:

The Choir sings:

HOSANNA to the Son of David! blessed is he that comes in the name of the Lord. O King of Israel! Hosanna in the highest!

Then the Priest says:

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

O God! whom to love is righteousness, multiply in our hearts the gifts of thy unspeakable grace; and as by the death of thy Son thou hast made us hope for those things, which we believe, grant that by his resurrection we may arrive at the happy end of our journey: Who liveth and reigneth, &c.

After this, the Subdeacon sings the following Lesson:

Lesson from the Book of Exodus, xv. and xvi.

In those days: The children of Israel came into Elim, where there were twelve fountains of water and seventy palm-trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots and ate bread to the full; why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold, I will rain bread from heaven for you;

let the people go forth and gather what is sufficient for every day, that I may prove them whether they will walk in my law, or no. But the sixth day let them provide for to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning ye shall see the glory of the Lord.

R. The chief priests and the Pharisees gathered a council and said: What do we, for this man doth many miracles? If we let him alone so, all men will believe in him; and the Romans will come and take away our place and nation.

V. But one of them named Caiphas, being the high-priest that year, said to them: It is expedient for you that one man die for the people, and that the whole nation perish not. From that day therefore they devised to put him to death, saying: And the Romans, &c.

Another R. On Mount Olivet he prayed to his Father: O Father! if it is possible, let this chalice pass from me. The spirit indeed is willing, but the flesh is weak: thy will be done.

V. Watch ye and pray, that ye enter not into temptation. The spirit, &c.

Then the Deacon sings the following Gospel, with the usual ceremonies:

A continuation of the holy Gospel, according to St. Matthew, xxi. 1-9.

At that time: When Jesus drew nigh to Jerusalem, and was come to Bethphage, unto

Mount Olivet; then he sent two disciples, saying to them: Go ye into the village that is over-against you, and immediately ye shall find an ass tied, and a colt with her; loose them, and bring them to me; and if any man shall say any thing to you, say ye that the Lord hath need of them, and forthwith he will let them go. Now all this was done, that the word might be fulfilled, which was spoken by the prophet, saying: "Tell ye the daughter of Sion, behold thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke." And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way; and the multitude that went before and that followed, cried, saying: Hosanna to the Son of David! blessed is he that cometh in the name of the Lord.

The Blessing of the Palms. The Priest standing at the corner of the Epistle, says:

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

INCREASE, O God! the faith of them that hope in thee, and mercifully hear the prayers of thy suppliants; let thy manifold mercy come upon us, and let these branches of palm-trees, or olive-trees, be blessed; and, as in a figure of

the Church, thou didst multiply, Noah going out of the ark, and Moses going out of Egypt, with the children of Israel; so let us, carrying palms and branches of olive-trees, go and meet Christ with good works, and enter through him into eternal joy: Who with thee and the Holy Ghost liveth and reigneth, one God, world without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give thee thanks, O holy Lord, Almighty Father, and eternal God! Who art glorious in the assembly of thy saints. For thy creatures serve thee, because they acknowledge thee for their only Creator and God. The whole creation praiseth thee, and thy saints bless thee; because they confess with freedom before the kings and powers of this world, the great name of thy only-begotten Son; before whom the angels and archangels, the thrones and dominations stand, and with all the troops of the heavenly host, sing the hymn of thy glory, saying without ceasing:

The Choir sings:

Holy, holy, holy, is the Lord God of hosts! The heavens and the earth are full of thy glory.

Hosanna in the highest! Blessed is he that cometh in the name of the Lord. Hosanna in the highest!

Then the Priest says:

V. The Lord be with you.
R. And with thy spirit.

The Priest then reads the following Prayers:

Let us pray.

We beseech thee, O holy Lord, Almighty Father, Eternal God! that thou wouldst be pleased to bless and sanctify these branches which thou hast caused to spring from the olive-tree, and which the dove, returning to the ark, brought in its bill; that whoever receiveth it may find protection of soul and body; and that it may prove, O Lord! the remedy of our salvation, and a sacred sign of thy grace: Through our Lord, &c.

R. Amen.

Let us pray.

O God! who gatherest what is dispersed, and preservest what is gathered: who didst bless the people that carried boughs to meet Jesus: bless also these branches of the palm-tree and olive-tree, which thy servants take with faith, for the honor of thy name; that into whatever place they may be carried, the inhabitants of that place may obtain thy blessing; and thy right hand preserve from all adversity, and protect those that have been redeemed by our Lord Jesus Christ, thy Son, Who liveth and reigneth, &c.

Let us pray.

O God: who, by the wonderful order of thy providence, wouldst even by insensible things show us the manner of our salvation, grant, we beseech thee, that the devout hearts of thy faithful may savingly understand the mystical meaning of that ceremony which the multitude performed, when by direction from heaven, going this day to meet our Redeemer, they strewed under his feet palm and olive branches: the palms represent his triumph over the prince of death; and the olive branches proclaim, in some manner, the spreading of a spiritual unction. For that pious multitude knew even then what was signified by them: that our Redeemer, compassionating the miseries of mankind, was to combat for the life of the whole world with the prince of death, and to triumph over him by his own death. Hence it was, they made use of such emblems as might declare both the triumph of his victory, and the riches of his mercy. We, also, with a firm faith, retaining both the ceremony and its signification, humbly beseech thee, O holy Lord, Almighty Father, Eternal God! through the same Lord Jesus Christ, that we, whom thou hast made his members, gaining by him, and in him, a victory over the empire of death, may deserve to be partakers of his glorious resurrection: Who liveth and reigneth with thee, &c.

Let us pray.

O God! who by an olive branch didst command the dove to proclaim peace to the world,

grant us, we beseech thee, thy grace to sanctify by thy heavenly benediction these branches of the olive and other trees; that they may be serviceable to all thy people for their salvation: Through Christ, our Lord.

R. Amen.

Let us pray.

BLESS, O Lord, we beseech thee, these branches of the palm-tree, or olive-tree; and grant that what thy people this day corporally perform for the honor of thy name, they may with the greatest devotion spiritually accomplish, by gaining a victory over their enemy, and ardently loving works of mercy: Through our Lord, &c.

The Priest sprinkles the palms with holy water, saying, "Thou shalt sprinkle me," &c., and incenses them, saying:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O GOD! who for our salvation didst send into this world thy Son, Jesus Christ our Lord, that humbling himself to our condition, he might recall us to thee; who also, as he was going to Jerusalem to fulfil the Scriptures, was met by a multitude of faithful people, with zealous devotion, spreading their garments together with branches of palm-trees in his path; grant, we beseech thee, that we may prepare him the way of faith, from which the stone of offence and the rock of scandal being removed, our actions may flourish with branches of justice, so that we may

be able to follow his steps: Who liveth and reigneth, &c.

The palms being blessed, they are distributed by the Priest to the clergy and to the laity. The palms are received kneeling. The receiver kisses the palm, and, if a man, the Priest's hand. During the distribution, the following Antiphons are sung:

The Hebrew children carrying olive branches met our Lord, crying out, and saying: Hosanna in the highest!

The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David! blessed is he that cometh in the name of the Lord.

Then the Priest says:

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Almighty, Eternal God! who wouldst have our Lord Jesus Christ ride on the colt of an ass, and didst inspire crowds of people to spread their garments, or the branches of trees, in his way, and to sing Hosanna in his praise: grant, we beseech thee, that we may imitate their innocence, and deserve to partake of their merit: Through the same Christ our Lord.

R. Amen.

THE MASS.

Collect.

Almighty everlasting God who didst cause our Saviour to take upon him our flesh, and undergo the cross, that mankind should imitate the example of his humility, mercifully grant that we may deserve both to hold to the lessons of his patience, and be made partakers of his resurrection: Through, &c.

Epistle. (Phil. ii. 5–11.)

Brethren: Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but debased himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above every name: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Then follows, without Munda, Dominus, *or crossing, the Passion of our Lord Jesus Christ according to* Matt. xxvi. and xxvii.

At that time: Jesus said to his disciples: You know that after two days shall be the pasch,

and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? for this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon me. For the poor you have always with you: but me you have not always. For she in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests. And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him.

And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But

Jesus said: Go ye into the city to a certain man, and say to him: The master saith, My time is near at hand, with thee I make the pasch with my disciples. And the disciples did as Jesus had appointed to them, and they prepared the pasch. But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man, by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. And Judas that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke; and gave to his disciples, and said: Take ye, and eat: this is my body. And taking the chalice he gave thanks; and gave to them, saying: Drink ye all of this. For this is my blood of the new testament which shall be shed for many unto remission of sins. And I say to you I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out into mount Olivet. Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: "I will strike the shepherd, and the

sheep of the flock shall be dispersed." But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani: and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: stay you here and watch with me. And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt. And he cometh to his disciples: and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, he went again: and he prayed the third time saying the self-same word. Then he cometh to his disciples and saith to them:

Sleep ye now and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me. As he yet spoke, behold Judas one of the twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. And Jesus said him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold one of them, that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high-priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: For all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they holding Jesus led him to Caiphas the high-priest, where the scribes and the ancients were

assembled. And Peter followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death: and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed: what further need have we of witnesses? Behold, now you have heard the blasphemy; what think you? But they answering said: He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ; who is he that struck thee? But Peter sat without in the court; and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as

he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned; repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple he departed: and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that

which was spoken by Jeremias the prophet, saying: "And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me." And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee? And he answered him not to any word: so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting on the judgment-seat his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let

him be crucified. The governor said to them: Why what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing: but rather a tumult was made: taking water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas, and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him and put on him his own garments, and led him away to crucify him. And going out they found a man of Cyrene, named Simon: him they forced to take up his cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments; casting lots: that it might be fulfilled which was spoken by the prophet, saying: "They divided my garments among them; and upon

my vesture they cast lots." And they sat and watched him. And they put over his head his cause, written: "THIS IS JESUS THE KING OF THE JEWS." Then were crucified with him two thieves: one on the right hand, and one on the left. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it: save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said: He saved others: himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him if he will have him; for he said: I am the Son of God. And the self-same thing the thieves also, that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink. And the others said: Let be, let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, YIELDED UP THE GHOST.

(*Here all kneel, and pause.*)

And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened: and many bodies of the saints that had slept, arose, and coming out of the tombs after his resurrection, came into the holy city, and appeared unto many. Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalene, and the other Mary sitting over-against the sepulchre.

(*Here the Priest goes to the middle of the altar, and says the prayer* Munda, *&c., as in the Ordinary of the Mass.*)

And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have

remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people He is risen from the dead: and the last erro shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

Maundy Thursday,

OR, THURSDAY OF THE LORD'S SUPPER.

At the Mass the Priest consecrates two large Hosts, one of which he consumes; the other, after the Mass, he carries in procession to a Repository *or shrine prepared for it.*

COLLECT.

O GOD! from whom Judas received the punishment of his guilt, and the thief the reward of his confession; grant us the effects of thy mercy; that, as our Lord Jesus Christ, at the time of his Passion, dispensed on both different rewards of their merits, so he may destroy the old man in us, and give us the grace of his resurrection: Who, &c.

EPISTLE. (1 Cor. xi. 20–32.)

Brethren: When you come together into one place, it is not now to eat the Lord's supper. For every one taketh before his supper to eat

And one indeed is hungry, and another is drunk. What! have you not houses to eat and drink in? or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered to you: that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke it, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner, also, the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

GOSPEL. (John xiii. 1–15.)

Before the festival day of the pasch, Jesus

knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him), knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God: he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are not all clean. Then after he had washed their feet, and taken his garments, being sat down again, he said to them: Know you what I have done to you? You call me Master, and Lord: and you say well, for so I am. If then I, being *your* Lord and Master, have washed your feet; you also ought to wash one another's feet. For

I have given you an example, that as I have done to you, so you do also.

Good Friday.

THE MORNING OFFICE.

The Church commemorates every day the bloody sacrifice of Jesus Christ on the cross, by a true and real unbloody sacrifice; in which she offers to God the same body and blood that were given for the sins of the world. But on Good Friday she offers no sacrifice, nor is there any consecration of the Holy Eucharist—the priest receiving the sacred Host which he had consecrated the day before. So that, in the office which is performed, instead of the Mass, she contents herself with a bare representation of the Passion, and makes it her chief business to expose to the faithful, Jesus Christ crucified for them. For this end she reads such lessons and tracts as contain predictions of his coming for their redemption, and types of his immolation on the cross; and then she reads the history of the Passion as related by St. John, to show how the law and the prophets were verified by the Gospel.

The faithful, by these lessons, are instructed in the mystery of this day, and therefore beg with the priest the fruit and application of this Passion, by praying for all sorts of persons, even Schismatics, Heretics, Jews, and Pagans. None are excluded from the suffrages of the Church on a day when Jesus Christ prayed for his persecutors, and offered his blood to his Father, for the salvation of those who shed it.

Next, both priest and people adore Jesus Christ crucified, expressing their adoration by kneeling thrice before they kiss the cross. The veneration of the cross is as ancient as Christianity itself. If at the bare name of Jesus every knee should bend, what feelings should arise in a Christian breast at the sight of the sacred sign of redemption? It is not to the frail materials of the cross that we

pay our adoration, but to him who, on it, offered for our sins the sacrifice of propitiation.

After the ceremony, the priest brings back to the altar the body of our Lord, with the same solemnity as it was carried from thence on Thursday, and finishes the office by receiving the sacred Victim that was slain this day for the redemption of mankind.

THE MASS.

The Priest and his ministers, in black vestments, go to th altar, without lights and incense, and prostrate themselves before it, while the acolytes cover it with one linen cloth. Then the Priest, with his minister, goes up to the altar, and one of the clergy reads the following Lesson:

The First Lesson. (Osee vi. 1–6.)

Thus saith the Lord: In their affliction they will rise early to me. Come, and let us return to the Lord; for he hath taken us, and he will heal us; he will strike, and he will cure us. He will revive us after two days; on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

THE TRACT.

Lord! I have heard thy hearing, and was afraid: I considered thy works, and trembled.

V. Thou wilt appear between two animals; when the years shall be accomplished, thou wilt make thyself known: when the time shall come, thou wilt be manifested.

V. When my soul shall be in trouble, thou wilt remember thy mercy, even in thy wrath.

V. God will come from Libanus, and the Holy One from the shady and dark mountain.

V. His majesty overspreads the heavens, and the earth is full of his praise.

THE COLLECT.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD! from whom Judas received the punishment of his sin, and the thief the reward of his confession, grant us the effects of thy mercy; that as our Lord Jesus Christ, at the time of his Passion, bestowed on each a different recompense for his merits, so, having destroyed the old man in us, he may give us the grace of his resurrection: Who liveth, &c.

THE SECOND LESSON. (Exod. xii. 1–11.)

In those days, the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye

to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening; and they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it till morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands: and you shall eat in haste. For it is the Phase (that is, the passage) of the Lord.

THE TRACT. (Psalm cxxxix.)

Deliver me, O Lord! from the evil man, rescue me from the unjust man.

V. Who have devised iniquity in their hearts, all the day long they designed battles.

V. They have sharpened their tongues like a serpent: the venom of asps is under their lips.

V. Keep me, O Lord! from the hand of the wicked; and from unjust men deliver me.

V. Who have proposed to supplant my steps: the proud have hidden a net for me.

V. And they have stretched out cords for a snare: they have laid for me a stumbling-block by the way side.

V. I said to the Lord: Thou art my God; hear, O Lord! the voice of my supplication.

V. O Lord! Lord! the strength of my salvation: Thou hast overshadowed my head in the day of battle.

V. Give me not up, O Lord! from my desire to the wicked; they have plotted against me; do not thou forsake me, lest they should triumph.

V. The head of their compassing me about: the labor of their lips shall overwhelm them.

V. But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

The Passion of our Lord Jesus Christ according to St. John, chap. xviii–xix.

At that time, *Jesus* went forth with his disciples, over the brook of Cedron, where there was a garden into which he and his disciples entered. Now Judas also, who betrayed him, knew the place: because Jesus had often resorted thither

together with his disciples. Judas therefore having received a band of men and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also who betrayed him, stood with him. As soon then as he had said to them, I am he, they went backward, and fell to the ground. Again therefore, he asked them: Whom seek ye? And they said, Jesus of Nazareth. Jesus answered: I have told you, that I am he. If therefore you seek me, let these go away. That the word might be fulfilled which he had said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword, drew it, and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus. Then Jesus said to Peter: Put up thy sword into the scabbard. The chalice which my father hath given me, shall not I drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him: and they led him away to Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest,

and went in with Jesus into the court of the high-priest. But Peter stood at the door without. Then the other disciple who was known to the high-priest, went out, and spoke to her that kept the door, and brought in Peter. And the maid that waited at the door, saith to Peter Art not thou also one of this man's disciples? He saith: I am not. Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken to them: behold they know what things I have said. And when he had said these things, one of the officers standing by, gave Jesus a blow, saying: Answerest thou the high-priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou me? And Annas sent him bound to Caiphas the high-priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high-priest, a kinsman to him whose ear Peter cut off, saith to him: Did not I see thee in the garden with him? Then Peter again denied, and immediately the cock

crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. Pilate then said to them: Take him you. and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me. What hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth heareth my voice. Pilate saith to him: What is truth? And when he had said this, he went out again to the Jews, and saith to them: I find no cause in him. But

you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas Now Barabbas was a robber.

Then, therefore, Pilate took Jesus, and scourged him. And the soldiers platting a crown of thorns, put it upon his head: and they put on him a purple garment, and they came to him, and said: Hail, king of the Jews! And they gave him blows. Pilate, therefore, went forth again, and saith to them: Behold I bring him forth to you, that you may know that I find no cause in him. Jesus therefore came forth, bearing the crown of thorns and the purple garment. And he saith to them: Behold the man. When the chief priests, therefore, and the officers had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him; for I find no cause in him. The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore said to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the

greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar.

Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha. And it was the parasceve of the passover, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew, Golgotha, where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was, Jesus of Nazareth, the king of the Jews. This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered: What I have written, I have written. Then the soldiers, when they had crucified him, took his garments (and they made four parts, to

every soldier a part), and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith: They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing, whom he loved, he saith to his mother: Woman! behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they put a sponge full of vinegar, about hyssop, and put it to his mouth. When Jesus therefore had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost.

Here all kneel, and pause a little, to meditate on the redemption of mankind.

Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came; and they broke the legs of the first, and of the other that was

crucified with him. But after they were come to Jesus, when they saw that he was a ready dead, they did not break his legs. But one of the soldiers opened his side with a spear, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done that the Scripture might be fulfilled: "You shall not break a bone of him." And again another Scripture saith: "They shall look on him whom they pierced."

Here Munda cor meum *is said, as in the Ordinary of the Mass: but the Priest, at the end, kisses not the book.*

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. They took therefore the body of Jesus, and wrapt it in linen cloths with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus; because the sepulchre was nigh at hand.

Then the Priest, at the Epistle-corner, says the following prayers:

Let us pray, beloved brethren, for the holy Church of God, that our God and Lord will be pleased to give it peace, maintain it in union and preserve it over the earth; subjecting to it the princes and potentates of the world; and grant us, who live in peace and tranquillity, grace to glorify God the Father Almighty.

Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and everlasting God! who, by Christ, hast revealed thy glory to all nations, preserve the works of thy mercy; that thy Church, spread over the whole world, may persevere with a constant faith in the confession of thy name: through the same Lord Jesus Christ.

R. Amen.

Let us pray also for our Holy Father Pope N., that our Lord God, who elected him to the order of the Episcopacy, will preserve him in health and safety, for the good of his holy Church, to govern the holy people of God.

Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and everlasting God! by whose judgment all things are founded, mercifully regard our prayers, and by thy goodness preserve our Bishop, chosen for us; that the Christian people, who are governed by thy authority, may

increase the merits of their faith under so great a Prelate: through our Lord Jesus Christ.

R. Amen.

Let us pray also for all Bishops, Priests, Deacons, Subdeacons, Acolytes, Exorcists, Readers, Porters, Confessors, Virgins, Widows, and for all the holy people of God.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! by whose Spirit the whole body of the Church is sanctified and governed, hear our prayers for all orders; that, by the assistance of thy grace, thou mayst be faithfully served by all degrees: Through our Lord.... in the unity, &c.

R. Amen.

Let us pray also for our catechumens; that our Lord God will open the ears of their hearts, and the gate of his mercy; that, having received by the laver of regeneration the remission of all their sins, they also may belong to our Lord Jesus Christ.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! who alway makest thy Church fruitful in new children, increase the faith and understanding of our catechumens; that, being regenerated in the waters of baptism, they may be admitted into the society of thy adopted children: Through our Lord, &c.

R. Amen.

Let us pray, beloved brethren, to God the Father Almighty, that he will purge the world of all errors, cure diseases, drive away famine, open prisons, break chains, grant a safe return to travellers, health to the sick, and a secure haven to such as are at sea.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! the comfort of the afflicted, and the strength of those that labor, let the prayers of those that call upon thee in any trouble, be heard by thee; that all may, with joy, find the effects of thy mercy in their necessities: Through our Lord, &c.

R. Amen.

Let us pray also for heretics and schismatics: that our Lord God will be pleased to deliver them from all their errors, and recall them to our holy mother, the Catholic and Apostolic Church.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! who savest all, and wilt have no man perish, look on the souls that are seduced by the deceit of the devil; that the hearts of those who err, having laid aside all heretical malice, may repent, and return to the unity of thy truth. Through our Lord, &c.

R. Amen.

Let us pray also for the perfidious Jews; that our Lord God will withdraw the veil from their hearts; that they also may acknowledge our Lord Jesus Christ.

"Amen" is here omitted.

Almighty and everlasting God! who deniest not thy mercy even to the perfidious Jews, hear our prayers, which we pour forth for the blindness of that people; that by acknowledging the light of thy truth, which is Christ, they may be brought out of their darkness: Through the same Lord, &c.

R. Amen.

Let us pray also for the Pagans, that Almighty God will take iniquity out of their hearts; that quitting their idols, they may be converted to the true and living God, and his only Son Jesus Christ, our God and Lord.

Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and everlasting God! who seekest not the death, but the life of sinners, mercifully hear our prayers, and deliver them from the worship of idols; and, for the praise and glory of thy name, admit them into thy holy Church: Through, &c.

R. Amen.

After the prayers, the Priest puts off his chasuble, and taking from the altar the Cross covered with a veil, he goes to the Epistle-corner, where he uncovers the top of it, and shows it to the people, singing the Antiphon:

Ecce lignum crucis, Behold the wood of the cross.

Then the Deacon and Subdeacon join with him in singing the rest:

In quo salus mundi pependit. On which hung the salvation of the world.

And the choir, prostrate on the ground, answers:

Venite, adoremus. Come, let us adore.

From thence, the Priest proceeds to the right side of the altar, where he uncovers the right arm of the cross, singing a second time, Ecce lignum, *as before. Lastly, he goes to the middle of the altar, and uncovers the whole cross, singing a third time,* Ecce lignum, *as before. After which, he lays it on a cushion before the altar, and, taking off his shoes, approaches, kneeling thrice, and kisses it. The clergy then, two by two, approach in like manner. The people then, in order, approach the communion-rail, and the cross is carried around for them to kiss reverently.*

During the adoration, two chanters in the middle of the choir sing the following verses:

My people! what have I done to thee? Or in what have I grieved thee? Answer me.

V. Because I brought thee out of the land of Egypt: thou hast prepared a cross for thy Saviour.

One side of the choir sings:

Agios o Theos. Holy God.

The other side answers:

Sanctus Deus. Holy God.

The first side:

Agios ischyros Holy and strong God.

The second side:

Sanctus fortis.	Holy and strong God.

The first side:

Agios athanatos eleison imas.	Holy and immortal God! have mercy on us.

The second side:

Sanctus immortalis, miserere nobis.	Holy and immortal God! have mercy on us.

After this, two of the second side sing:

V. Because I led thee through the desert forty years, and fed thee with manna, and brought thee into an excellent land: thou hast prepared a cross for thy Saviour.

Then Agios o Theos *is repeated as before, and two of the first side sing:*

V. What more should I have done to thee, and have not done? I have planted thee for my most beautiful vineyard; and thou hast proved very bitter to me: for in my thirst thou gavest me vinegar to drink; and with a spear thou hast pierced the side of thy Saviour.

Agios o Theos *is repeated as before.*

The following verses are sung alternately by the two chanters on each side of the choir. Both sides repeat, after each verse, My people (p. 90).

V. For thy sake I scourged Egypt with her first-born; and thou hast delivered me to be scourged.

V. I brought thee out of Egypt, having drowned Pharao in the Red Sea: and thou hast delivered me over to the chief priests.

V. I opened the sea before thee: and thou with a spear hast opened my side.

V. I went before thee in a pillar of the cloud: and thou hast brought me to the court of Pilate.

V. I fed thee with manna in the desert: and thou hast beaten me with buffets and scourges.

V. I gave thee wholesome water to drink out of the rock: and thou hast given me gall and vinegar.

V. For thy sake I struck the kings of the Chanaanites: and thou hast struck my head with a reed.

V. I gave thee a royal sceptre: and thou hast given me a crown of thorns.

V. I have exalted thee with great strength: and thou hast hanged me on the gibbet of the cross.

Both sides repeat My people (p. 90), *and then sing the following Antiphon:*

Ant. We adore thy cross, O Lord! and we praise and glorify thy holy resurrection: for by the wood of the cross the whole earth is filled with joy. *Psalm.* May God have mercy on us and bless us; may his countenance shine upon us, and may he have mercy on us. We adore, &c.

After this, is sung the versicle Crux fidelis, *with the hymn* Pange lingua gloriosi: *and after each verse, is repeated* Crux fidelis, *or* Dulce lignum, *in the following manner:*

Crux fidelis.

Faithful Cross, O tree all beauteous!
Tree all peerless and divine;
Not a grove on earth can show us
Such a flower and leaf as thine.
Sweet the nails and sweet the wood
Laden with so sweet a load.

HYMN.

Pange lingua gloriosi.

Sing, my tongue, the Saviour's glory;
Tell his triumph far and wide;
Tell aloud the famous story
Of his body crucified;
How upon the cross a victim,
Vanquishing in death, he died.
Faithful Cross, O tree all beauteous!
Tree all peerless and divine;
Not a grove on earth can show us
Such a flower and leaf as thine.

Eating of the tree forbidden,
Man had sunk in Satan's snare,
When our pitying Creator
Did this second tree prepare:
Destined many ages later
That first evil to repair.
Sweet the nails and sweet the wood
Laden with so sweet a load.

Such the order God appointed
When for sin he would atone;
To the serpent thus opposing
Schemes yet deeper than his own;
Thence the remedy procuring,
Whence the fatal wound had come.
Faithful cross, &c.

So when now at length the fulness
Of the sacred time drew nigh,
Then the Son, the world's Creator,
Left his Father's throne on high;
From a Virgin's womb appearing,
Clothed in our mortality.
Sweet the nails, &c.

All within a lowly manger,
Lo! a tender babe he lies;
See his gentle Virgin mother,
Lull to sleep his infant cries!
While the limbs of God incarnate
Round with swathing-bands she ties.
Faithful cross, &c.

Thus did Christ to perfect manhood
In our mortal flesh attain;
Then of his free choice he goeth
To a death of bitter pain;
And as a lamb upon the altar
Of the cross for us is slain.
Sweet the nails, &c.

Lo! with gall his thirst he quenches!
See the thorns upon his brow!
Nails his tender flesh are rending!
See, his side is opened now!

Whence, to cleanse the whole creation,
Streams of blood and water flow.
Faithful cross, &c.

Lofty tree, bend down thy branches,
To embrace the sacred load;
Oh, relax the native tension
Of that all too rigid wood;
Gently, gently bear the members
Of thy dying King and God.
Sweet the nails, &c.

Tree, which solely wast found worthy,
The world's great victim to sustain;
Harbor from the raging tempest!
Ark that saved the world again!
Tree with sacred blood anointed
Of the Lamb for sinners slain.
Faithful cross, &c.

Blessing, honor everlasting,
To the immortal Deity;
To the Father, Son, and Spirit,
Equal praises ever be:
Glory through the earth and heaven
To Trinity in Unity.

Towards the end of the Adoration of the Cross, the candles are lighted on the Altar, and the Priest goes in procession to bring back the blessed Sacrament from the Repository. During the procession is sung the hymn,

VEXILLA REGIS.

Forth comes the Standard of the King;
All hail, thou Mystery adored!
Hail, Cross! on which the Life himself
Died, and by death our life restored:

On which our Saviour's holy side,
Rent open with a cruel spear,
Of blood and water poured a stream,
To wash us from defilement clear.

O sacred wood! in thee fulfilled
Was holy David's truthful lay;
Which told the world that from a tree
The Lord should all the nations sway.

Most royally empurpled o'er,
How beauteously thy stem doth shine!
How glorious was its lot to touch
Those limbs so holy and divine!

Thrice blest, upon whose arms outstretched
The Saviour of the world reclined;
Balance sublime! upon whose beam
Was weighed the ransom of mankind.

Hail, Cross! thou only hope of man,
Hail on this holy Passion-day!
To saints increase the grace they have;
From sinners purge their guilt away.

Salvation's spring, blest Trinity,
Be praise to thee through earth and skies:
Thou through the cross the victory
Dost give; oh, also give the prize!

The Priest having come back to the Altar, places the holy Sacrament on it, fumes it with incense, on his knees, and lays the sacred Host on the corporal. Then wine and water are put into the Chalice, which is set on the Altar, and the incense is put into the censer; with which the Priest fumes the sacred Host, and the offering of wine and water.

He then incenses the altar, and reciting the Lord's Prayer elevates the Host. Then he reverently receives the body, and immediately after the particle of the sacred Host, with the wine in the Chalice. And after an ablution and brief prayer, having made a reverence to the Altar, departs. Vespers are then said.

Holy Saturday.

On *Holy Saturday* the Church celebrates the burial of Jesus Christ, and his descent into hell or limbo. She blesses, 1st, the new fire, figure of Jesus Christ who will soon rise from the tomb, and inflame the world with the fire of his divine love; 2d, the paschal candle, figure of Jesus Christ, who is the joy and true light of the world; 3d, the baptismal fonts, because, anciently, that day was dedicated to the administration of solemn baptism.

The Mass which follows has no Offertory, Kiss of Peace, or "Communion."

THE BLESSING OF THE NEW FIRE.

A fire is struck with a flint without the church, and coals lighted: after which, the Priest, with his attendants bearing the cross, holy water, and incense, before the church-gate, if it can be conveniently done (otherwise in the very entrance of the church), blesses the new fire, saying:

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

O God! who by thy Son, the corner-stone, hast bestowed on the faithful the fire of thy

brightness, sanctify this new fire produced from a flint for our use; and grant, that during this Paschal solemnity, we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of eternal splendor: Through the same Christ our Lord.

R. Amen.

Let us pray.

O Lord God, Almighty Father, never-failing light! who art the author of all light; bless this light, which is blessed and sanctified by thee, who hast enlightened the whole world; that we may be enlightened by that light, and inflamed with the fire of thy brightness: and, as thou didst give light to Moses, when he went out of Egypt, so illuminate our hearts and senses, that we may obtain light and life everlasting: Through Christ our Lord.

R. Amen.

Let us pray.

Holy Lord, Almighty Father, eternal God! vouchsafe to co-operate with us, who bless this fire in thy name, and in that of thy only Son, Jesus Christ our Lord and God, and of the Holy Ghost; assist us against the fiery darts of the enemy, and illuminate us with thy heavenly grace: Who livest and reignest with the same only Son and Holy Ghost, one God for ever and ever.

R. Amen.

Then he blesses the five grains of incense that are to be fixed in the Paschal candle, saying the following prayer:

Pour forth, we beseech thee, Almighty God! thy abundant blessing on this incense, and kindle, O invisible regenerator! the brightness of this night: that not only the sacrifice, which is offered this night may shine by the secret mixture of thy light; but also, that into whatever place any thing sanctified by these mystical prayers shall be carried, there, by the power of thy majesty, all the malicious artifices of the devil may be defeated: Through Christ our Lord.

R. Amen.

While he blesses the grains of incense, an Acolyte puts some of the blessed fire into the censer, and the Priest, after the prayer, puts incense into it, blessing it, as usual, saying:

May thou be blessed by him, in whose honor thou shalt be burnt. Amen.

Then he sprinkles the grains of incense and the fire thrice with holy water, saying:

Thou shalt sprinkle me, O Lord! with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

After which, he incenses them thrice. Then the Deacon, putting on a white Dalmatic, takes the rod with the three candles fixed on the top. The Censer-bearer goes first with an Acolyte carrying in a plate the five grains of incense; the Subdeacon with the cross follows, and the clergy in order; then the Deacon with the three candles, and last of all the Priest. When the deacon is come into the church, an Acolyte who carries a candle lighted from the new fire, lights one of the three candles

on the top of the rod; and the Deacon, holding up the rod, kneels, as do all the rest, except the Subdeacon, and sings alone:

Behold the light of Christ.
R. Thanks be to God.

The same is done in the middle of the church, and before the altar, when the other two candles are lighted. Being come to the altar, the Priest goes to the Epistle side, and the Deacon with the book asks the blessing of the Priest, saying:

Pray, Father! bless me.

Then the Priest says:

The Lord be in thy heart and lips; that thou mayst worthily and fitly proclaim his Paschal praise; in the name of the Father, and of the Son, and of the Holy Ghost.
R. Amen.

After this, the Deacon goes to the desk on the Gospel side, where he incenses the book; and, all standing as at the Gospel, he blesses the Paschal candle, saying:

Let now the heavenly troop of angels rejoice: let the divine mysteries be joyfully celebrated; and let a sacred trumpet proclaim the victory of so great a king. Let the earth also be filled with joy, being illuminated with such resplendent rays; and let it see the darkness, which overspread the whole world, chased away by the splendor of our eternal king, Let our mother the Church also rejoice, being adorned by the rays of so great a light; and let this temple resound with the joyful acclamations of

the people. Wherefore, beloved brethren! you who are now present at the admirable brightness of this holy light, I beseech you to invoke with me the name of the Almighty God; that he, who hath been pleased above my desert to admit me into the number of his Levites, will, by an effusion of his light upon me, enable me to celebrate the praises of this emblematic taper: Through our Lord Jesus Christ his Son; who with him and the Holy Ghost, liveth and reigneth one God for ever and ever.

R. Amen.

V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We have them lifted up to the Lord.
V. Let us give thanks to the Lord our God.
R. It is meet and just.

It is truly meet and just to proclaim, with all the affection of our heart and soul, and with the sound of our voice, the invisible God the Father Almighty, and his only Son our Lord Jesus Christ, who paid for us to his eternal Father the debt of Adam, and by his sacred blood cancelled the guilt contracted by original sin. For this is the Paschal solemnity, in which the true Lamb was slain, by whose blood the doors of the faithful are consecrated. This is the night in which thou formerly broughtest forth our forefathers the children of Israel out of Egypt, leading them dry-foot through the Red Sea. This then is the night which dissipated the darkness of sin, by the light of the

pillar. This is the night which now delivers all over the world those that believe in Christ from the vices of the world and darkness of sin, restores them to grace, and clothes with sanctity. This is the night in which Christ broke th chains of death, and ascended conqueror from hell. Oh, how admirable is thy goodness towards us! Oh, how inestimable is thy love! Thou hast delivered up thy Son to redeem a slave. O truly necessary sin of Adam, which the death of Christ has blotted out! O happy fault, that merited such and so great a Redeemer! O truly blessed night! which alone deserved to know the time and hour, when Christ rose again from hell. This is the night of which it is written: And the night shall be as light as day; and the night shineth upon me in my pleasures. Therefore the sanctification of this night blots out crimes, washes away sins, and restores innocence to the fallen and joy to the sorrowful. It banishes enmities, produces concord, and humbles empires.

Here the Deacon fixes the five grains of incense in the candle, in the form of a cross.

Therefore, on this sacred night, receive, O holy Father! the evening sacrifice of this incense, which thy holy Church, by the hands of her ministers, presents to thee in this solemn oblation of this wax candle, made out of the labor of bees. And now we know the excellence of this pillar, which the sparkling fire lights for the honor of God

Here the Deacon lights the candle with one of the three candles on the rod.

Which fire, though now divided, suffers no loss from the communication of its light. Because it is fed by the melted wax, produced by the bee, to make this taper.

Here the lamps are lighted.

O truly blessed night! which plundered the Egyptians, and enriched the Hebrews. A night in which heaven is united to earth, and God to man. We beseech thee, therefore, O Lord! that this candle, consecrated to the honor of thy name, may continue burning to dissipate the darkness of this night; and being accepted as a sweet odor, may be united with the celestial lights. Let the morning-star find it burning. That morning-star, I mean, which never sets. Which being returned from hell, shone with brightness on mankind. We beseech thee, therefore, O Lord! to grant us peace during this paschal solemnity, and with thy constant protection to rule, govern, and preserve us, thy servants, all the clergy, and the devout laity, together with our holy father, Pope N.; and our bishop N.: Through the same Lord Jesus Christ thy Son, who with thee and the Holy Ghost liveth and reigneth one God, for ever and ever.

R. Amen.

After the benediction of the Paschal candle, the Prophecies are read, and the catechumens are instructed and prepared to receive baptism.

THE FIRST PROPHECY. (GEN. i. 1–31; ii. 1, 2.)

In the beginning, God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and he divided the light from the darkness. And he called the light day, and the darkness night: and there was evening and morning one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and the morning were the second day. God also said. Let the waters that are under the heaven, be gathered together into one place; and let the dry land appear. And it was so done. And God called the dry land, Earth: and the gathering together of the waters he called Seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed; and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third

day. And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night; and the stars. And he set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth according to their kinds: and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And he said: Let us make man

to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him, male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! who hast wonderfully created man, and more wonderfully redeemed him; grant us, we beseech thee, such strength of mind and reason against the allurements of sin, that we may

deserve to obtain eternal joy: Through Jesus Christ our Lord.

R. Amen.

THE SECOND PROPHECY. (Gen. v. 31; vi. 1–22 vii. 6, 11–14, 18–24; viii. 1–3, 6–12, 15–21.)

NOE, when he was five hundred years old, begat Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them. The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping things even to the fowls of the air, for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begat three sons, Sem, Cham, and Japheth. And

the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), he said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks; thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side; with lower middle chambers and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food, that may be eaten, and thou shalt lay it up with thee.

and it shall be food for thee and them. And Noe did all things which God commanded him. . . And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened: and the rain fell upon the earth forty days and forty nights. In the self-same day Noe, and Sem, and Cham, and Japheth, his sons, his wife, and the three wives of his sons with them went into the ark. They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. . . And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains, which it covered. And all flesh was destroyed that moved upon the earth, both of fowl and of cattle, and of beasts, and of all creeping things that creep upon the earth; and all men. And all things wherein there is the breath of life on the earth died. And he destroyed all the substance, that was upon the earth, from man even to beast, and the creeping things and fowls of the air; and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with

him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood-gates of heaven, were shut up: and the rain from heaven was restrained. And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days. . . And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven: which went forth, and did not return till the waters were dried up upon the earth. He sent forth also a dove after him to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth: and he put forth his hand, and caught her and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening carrying a bough of an olive-tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him. . . And God spoke to Noe, saying: Go out of the ark thou and thy wife, thy sons and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls, as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out, he and his

sons: his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! whose power is unchangeable and whose light is eternal; mercifully regard the wonderful sacrament of thy whole Church, and by an effect of thy perpetual providence, perform with tranquillity the work of human salvation; and let the whole world experience and see, that what was fallen is raised up, what was old is made new, and that all things are reestablished through him that gave them their first being, our Lord Jesus Christ: Who liveth and reigneth with thee, &c.

The Third Prophecy. (Gen. xxii. 1–19.)

In those days: God tempted Abraham and said to him: Abraham! Abraham! And he answered: Here I am. He said to him: Take thy only-begotten son Isaac, whom thou lovest, and go into the land of Vision. and there thou shalt offer him for a holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night, saddled his ass: and took

with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father! And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son. So they went on together. And they came to the place which God had shown him, where he built an altar, and laid the wood in order upon it. And when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword, to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham! Abraham! And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only-begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead

of his son. And he called the name of that place, The Lord seeth. Whereupon even to this day, it is said: In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only-begotten son for my sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! the sovereign Father of the faithful, who throughout the world multipliest the children of thy promise by the grace of thy adoption, and makest thy servant Abraham, according to thy oath, the Father of all nations; by this Paschal Sacrament, grant that thy people may worthily receive the grace of thy vocation: Through our Lord, &c.

The Fourth Prophecy. (Exod. xiv. 24–31; xv. 1.)

In those days: It came to pass in the morning watch, and behold the Lord looking upon the

Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharao, who had come into the sea after them; neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left. And the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

The Tract.

Let us sing to the Lord, for he is gloriously magnified; the horse and the rider he hath

thrown into the sea; he hath been my help, and my protector unto salvation.

V. He is my God, and I will glorify him; the God of my father, and I will exalt him.

V. The Lord putteth an end to wars; the Lord is his name.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! whose ancient miracles we see renewed in our days, whilst, by the water of regeneration, thou performest for the salvation of the gentiles, that which by the power of thy right hand thou didst for the deliverance of one people from the Egyptian persecution; grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel: Through our Lord, &c.

The Fifth Prophecy. (Isaias liv. 17; lv. 1–11.)

This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me; hear, and

your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the gentiles. Behold thou shalt call a nation which thou knewest not; and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. Seek ye the Lord while he may be found: call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it, *saith the Lord Almighty.*

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and eternal God! multiply for the honor of thy name what thou didst promise to

the faith of our forefathers; and increase, by thy sacred adoption, the children of that promise; that, what the ancient saints doubted not would come to pass, thy Church may now find in great art accomplished: Through our Lord, &c.

THE SIXTH PROPHECY. (Baruch iii. 9–38.)

Hear, O Israel! the commandments of life: give ear, that thou mayst learn wisdom. How happeneth it, O Israel! that thou art in thy enemies' land? Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom: for if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone into her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? that take their diversion with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, nor have they understood the paths thereof, neither

have their children received it, it is far from their face. It hath not been heard in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding but the way of wisdom they have not known, neither have they remembered her paths. O Israel! how great is the house of God, and how vast is the place of his possession! It is great, and hath no end: it is high and immense. There were the giants, those renowned men, that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: Therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths. But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and four-footed beasts: he that sendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling. And the stars have given light in their watches, and rejoiced: they were called, and they said: Here we are: and with cheerfulness they have shined forth to him that made

them. This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob, his servant, and to Israel, his beloved. Afterwards he was seen upon earth, and conversed with men.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! who continually multipliest thy Church by the vocation of the gentiles; mercifully grant thy perpetual protection to those whom thou washest with the water of baptism: Through, &c.

The Seventh Prophecy. (Ezech. xxxvii. 1–14.)

In those days: The hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. And he led me about through them on every side: now they were very many upon the face of the plain. And they were exceeding dry. And he said to me: Son of man! dost thou think these bones shall live? And I answered: O Lord God! thou knowest. And he said to me: Prophesy concerning these bones: and say to them: Ye dry bones! hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with

skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied, there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophesy to the spirit, prophesy, O son of man! and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army. And he said to me: Son of man! all these bones are the house of Israel. They say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them: Thus saith the Lord God: Behold, I will open your graves, and will bring you out of your sepulchres, O my people! and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people! and shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land, *saith the Lord Almighty.*

Let us pray.

Let us bend our knees.

R. Rise up.

O God! who by the Scriptures of both Testaments, teachest us to celebrate the Paschal Sacrament; give us such a sense of thy mercy, that by receiving thy present graces, we may have a firm hope of thy future blessings: Through our Lord, &c.

The Eighth Prophecy. (Isaias iv. 1–6.)

In that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence, and glory, and the fruit of the earth shall be high, and a great joy to them, that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem, out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke, and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind and from rain.

THE TRACT.

My beloved had a vineyard on a hill in a fruitful place.

V. And he fenced it in, and digged it about, and planted it with the choicest vines, and built a tower in the midst thereof.

V. And he set up a wine-press therein; for the vineyard of the Lord of Hosts is the house of Israel.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD! who by the mouths of thy holy prophets hast declared, that through the whole extent of thy empire it is thou that sowest the good seed, and improvest the choicest branches that are found in all the children of thy Church; grant to thy people, who are called by the name of vines and corn, that they may root out all thorns and briers, and bring forth good fruit in abundance: Through our Lord, &c.

THE NINTH PROPHECY. (Exod. xii. 1–11, as on p. 76.)

Let us pray.

Let us bend our knees.

R. Rise up.

O ALMIGHTY and eternal God! who art wonderful in the performance of all thy works, let thy servants whom thou hast redeemed understand, that the creation of the world in the beginning was not more excellent than the in

molation of Christ, our Passover at the end of the world: Who with thee, &c.

THE TENTH PROPHECY. (Jonas iii. 1–10.)

In those days: The word of the Lord came to Jonas the second time, saying: Arise, and go to Ninive the great city; and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive according to the word of the Lord: now Ninive was a great city of three days' journey: and Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep taste any thing: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive: and will turn away from his fierce anger and we shall not perish? And God saw their works, that they were turned from their evil way: *and the Lord our God had mercy on his people.*

Let us pray.

Let us bend our knees.

R. Rise up.

O God! who hast united the several nations of the gentiles in the profession of thy name: give us both the will and the power to obey thy command, that thy people called to eternity may have the same faith in their minds, and piety in their actions: Through our Lord, &c.

The Eleventh Prophecy. (Deut. xxxi. 22–30.)

In those days: Moses wrote a canticle, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land, which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn

aside from the way, that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even unto the end.

THE TRACT.

Hear, O ye heavens! and I will speak: let the earth give ear to the words of my mouth.

V. Let what I say be looked for like rain; and let my words drop down like dew.

V. Like the shower upon the grass, and the snow upon the dry herb; for I will call upon the name of the Lord.

V. Publish the greatness of our God: he is God; his works are perfect, and all his ways are justice.

V. God is faithful, in whom there is no iniquity: the Lord is just and holy.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD, the exaltation of the humble, and the fortitude of the righteous! who, by thy holy servant Moses, didst please so to instruct thy people by the singing of the sacred canticle, that the repetition of the law might be also our direction: show thy power to all the multitude of gentiles justified by thee, and by mitigating thy terrors, grant them joy; that, all their sins

being pardoned by thee, the threatened vengeance may contribute to their salvation: through our Lord, &c.

THE TWELFTH PROPHECY. (Dan. iii. 1–24.)

In those days: King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages! that in the hour, that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue, which king Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound

of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came and accused the Jews, and said to king Nabuchodonosor: O king! live for ever: thou, O king! hast made a decree that every man, that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now, there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king! have slighted thy decree: they worship not thy gods, nor do not they adore the golden statue which thou hast set up. Then Nabuchodonosor in fury and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago! that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kinds of music, prostrate yourselves, and adore

the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hands? Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king! But if he will not, be it known to thee, O king! that we will not worship thy gods, nor adore the golden statue, which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments, for the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame praising God, and blessing the Lord

Let us pray.

ALMIGHTY, everlasting God! only hope of the world, who, by the voice of thy prophets, hast manifested the mysteries of this present time; graciously increase the desires of thy people for in none of thy faithful can any virtue advance without thy inspiration: Through our Lord, &c.

If the Church has no baptismal Font, the following benediction of the Font is omitted, and the Litany is said immediately after the Prophecies. But where there is a Font, the Priest, in a violet cope, with his ministers and the clergy, goes in procession to the Font, singing:

THE TRACT.

As the hart panteth after the fountains of waters; so my soul panteth after thee, O God!

V. My soul hath thirsted after the living God; when shall I come and appear before the face of God?

V. My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

Before the blessing of the Font, the Priest says:

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

O ALMIGHTY and everlasting God! mercifully regard the devotion of the people who are to be regenerated, and who, like the hart, pant after the fountain of thy waters; and mercifully grant,

that the thirst of their faith may, by the sacrament of baptism, sanctify their souls and bodies: Through our Lord, &c.

R. Amen.

The Priest begins the blessing of the Font, saying:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O Almighty and everlasting God! be present at these mysteries, be present at these sacraments of thy great goodness; and send forth the spirit of adoption, to regenerate the new people, whom the font of baptism brings forth: that what is to be done by the ministry of our lowliness, may be accomplished by the effect of thy power: Through our Lord Jesus Christ, thy Son, who with thee and the same Holy Spirit liveth and reigneth one God for ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give thanks to thee, O holy Lord, Almighty Father, Eternal God! who, by thy invisible power, dost wonderfully produce the effects of thy sacraments; and, though we are

unworthy to administer so great mysteries, yet, as thou dost not forsake the gifts of thy grace, so thou inclinest the ears of thy goodness even to our prayers. O God! whose spirit in the very beginning of the world, moved over the waters; that even then the nature of water might receive the power of sanctification; O God! who by water didst wash away the crimes of the guilty world, and by the overflowing of the deluge didst give us a figure of regeneration; that by the mystery of one and the same element there might be the end of vice, and the origin of virtue. Look, O Lord! on the face of thy church, and multiply in her thy regenerations, who by the streams of thy abundant grace fillest thy city with joy, and openest the fonts of baptism all over the world, for the renewing of the gentiles; that by the command of thy majesty, she may receive the grace of thy only Son from the Holy Ghost.

The Priest divides the water in the form of a cross.

Who, by a secret mixture of his divine virtue, may render this water fruitful for the regeneration of men; to the end that, sanctification being conceived, they may, born again new creatures, come forth from the immaculate womb of this divine font, a heavenly offspring; and that grace, as a mother, may bring forth to the same infancy all, however distinguished by sex in body, or age in time. Far hence, therefore, may all unclean spirits, by thy command, O Lord! depart; far may the whole malice of

diabolical deceit be banished; may no power of the enemy have place here; let him not fly about, ensnaring; creep in by lurking; corrupt by infection.

He touches the water with his hand.

May this holy and innocent creature be free from all the assaults of the enemy, and purified by the destruction of all his malice. May it become a living fountain, a regenerating water a purifying stream; that all to be washed in this saving laver, may obtain, by the operation of the Holy Ghost, the grace of a perfect purification.

He makes the sign of the cross thrice over the Font, saying:

Wherefore I bless thee, O creature of water! by the living God, by the true God, by the holy God; by that God who in the beginning separated thee by his word from the dry land; whose spirit moved over thee.

He divides the water with his hand, and throws some of it out towards the four parts of the world, saying:

Who made thee flow from the fountain of Paradise, and commanded thee to water the whole earth with thy four rivers. Who changing thy bitterness, in the desert, unto sweetness, made thee fit to drink, and produced thee out of a rock to quench the thirst of the people. I bless thee also by our Lord Jesus Christ, his only Son, who in Cana of Galilee changed thee into wine, by a wonderful miracle of his power.

Who walked upon thee, and was baptized in thee by John in the Jordan. Who made thee flow out of his side together with his blood, and commanded his disciples, that such as believed should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Do thou, Almighty God! mercifully assist us, who observe this commandment; do thou graciously inspire us.

He breathes thrice upon the water in the form of a cross, saying:

Do thou with thy mouth bless these clear waters; that besides their natural virtue of cleansing the body, they may also be effectual for purifying the soul.

Here the Priest sinks the Paschal candle into the water three different times, saying each time:

May the virtue of the Holy Ghost descend into all the water of this font.

Then breathing thrice upon the water, he says:

And make the whole substance of this water fruitful, and capable of regenerating.

Here the Paschal candle is taken out of the water, and he goes on:

Here may the stains of all sins be washed out: here may human nature, created to thy image, and reformed to the honor of its author, be cleansed from all the filth of the old man; that

all who receive this sacrament of regeneration, may be born again new children of true innocence: Through our Lord Jesus Christ, thy Son; who is to come to judge the living and the dead, and the world by fire.

R. Amen.

Then the people are sprinkled with the blessed water, some of which is reserved to be distributed to the faithful for use in their houses. After this, the Priest pours some oil of Catechumens into the water in the form of a cross, saying:

May this font be sanctified and made fruitful by the oil of salvation, for such as are regenerated in it unto life everlasting.

R. Amen.

Then he pours chrism into it, in the same manner, saying:

May this infusion of the chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the name of the Holy Trinity.

R. Amen.

Lastly, he pours the oil and chrism both together into the water, in the form of a cross, saying:

May this mixture of the chrism of sanctification, and of the oil of unction, and of the water of baptism, be made in the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

Then he mingles the oil with the water, and with his hand spreads it all over the Font. If there are any to be baptized, they may be baptized after the usual manner.

After the blessing of the Font, he returns to the altar, where he and his ministers lie prostrate before it, and all the rest kneel, while the Litany is sung by two chanters in the middle of the choir, both sides repeating the same.

The Litany of the Saints is then sung, during which the Priest and his ministers go into the Sacristy, to vest themselves in white for the celebration of the Mass, and the candles are lighted upon the altar, the Litany being continued by the choir.

THE MASS.

Here the chanters solemnly intone the Kyrie eleison. *In the mean time the Priest goes to the altar, beginning the Mass in the accustomed manner, inserting the Psalm* Judica me Deus, *with* Gloria Patri. *Having kissed the altar, he begins the* Gloria in excelsis, *during which the bells are rung. After which the Priest says:*

V. The Lord be with you.
R. And with thy spirit.

COLLECT.

O GOD! who makest this most sacred night illustrious by the glory of the resurrection of our Lord: preserve in the new offspring of thy family the spirit of adoption, which thou hast given them; that being renewed in body and soul, they may serve thee with purity of heart, through the same Lord Jesus Christ . . . in the unity of the same Holy Ghost, &c.

EPISTLE. (Col. iii. 1–4.)

Brethren, if you be risen with Christ, seek the things that are above, where Christ is sitting at

the right hand of God: mind the things that are above, not the things that are on the earth. For you are dead, and your life is hidden with Christ in God. When Christ shall appear, who is your life, then shall you appear with him in glory.

After the Epistle, the Priest sings thrice Alleluia, *which is thrice repeated by the choir; after the third, he sings the following verse:*

V. Give praise to the Lord, for he is good; for his mercy endureth for ever.

THE TRACT.

Praise the Lord, all ye nations, and praise him, all ye people!

V. For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

At the Gospel, lights are not carried, but incense only. The Munda cor Meum, *as in the Ordinary of the Mass.*

GOSPEL. (Matt. xxviii. 1–7.)

In the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to view the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the Angel answering, said to the women: Fear not you: for I know that you seek Jesus who was

crucified. He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. And going, quickly tell ye his disciples that he is risen: and behold he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you.

There is no Creed, Offertory, or Agnus Dei, nor Post-Communion. After the Priest's Communion, Vespers are said, and then Mass concludes as usual.

Easter Sunday.

Easter-day is the feast of feasts, the solemnity of solemnities, as it is styled by the Church; it is the day of the Lord, the third after his death, on which, as he had predicted, he rose from the tomb, triumphant over death, the world, and hell. The body of Jesus Christ rose impassible and immortal; that is to say, that he could no more suffer or die. Jesus Christ is risen: 1st. To prove his divinity and the truth of his Gospel. None but a God-man could raise himself again from death, and God cannot teach either error or untruth. 2d. To give us a pledge of our resurrection on the last day; for all mankind will arise at the end of the world: the just for their glory and happiness; the wicked for their confusion and damnation; and on that great day, the bodies of the just will be rendered conformable to the glorious body of Jesus Christ risen from the dead.

COLLECT.

O GOD! who this day didst open to us the entrance to eternity by thy only Son, victorious over death: prosper our vows by the aid of thy grace, which thou dost anticipate by thy inspiration: Through the same, &c.

EPISTLE. (1 Cor. v. 7, 8.)

Brethren: Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

SEQUENCE.

Forth to the Paschal Victim,
Christians, bring
Your sacrifice of praise:
The Lamb redeems the sheep;
And Christ, the sinless One,
Hath to the Father sinners reconciled:
Together Death and Life
In a strange conflict strove;
The Prince of Life, who died,
Now lives and reigns.

What thou sawest, Mary, say?
As thou wentest on the way.

I saw the tomb wherein
The Living One had lain;
I saw his glory as he rose again,
Napkin and linen cloth, and Angels twain;
Yea, Christ is risen, my hope, and he
Will go before you into Galilee.
We know that Christ indeed has risen from
the grave;
Hail! thou King of Victory;
Have mercy, Lord, and save.

GOSPEL. (Mark xvi. 1–7.)

At that time: Mary Magdalen and Mary the mother of James and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted; ye seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter that he goeth before you into Galilee: there you shall see him, as he told you.

Low Sunday, or Sunday in White.

This Sunday is called in the Missal, the Sunday in White, as the newly baptized wore till this day the white robe.

COLLECT.

GRANT, we beseech thee, O Almighty God! that we who have performed the paschal solemnities, may by thy bounty preserve them in our life and conduct Through, &c.

EPISTLE. (1 John v. 4–10.)

Dearly beloved: Whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the spirit which testifieth, that Christ is the truth. For there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the spirit, and the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

GOSPEL. (John xx. 19–31.)

At that time: When it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands, and his side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had

said this, he breathed on them; and he said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he saith to Thomas: Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless but believing. Thomas answered, and said to him: My Lord, and my God. Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God: and that believing you may have life in his name.

Second Sunday after Easter.

COLLECT.

I O GOD! who, by the humility of thy Son,

hast raised up a fallen world, grant to thy faithful everlasting joy; that those whom thou hast delivered from the evils of eternal death, thou mayest bring to the enjoyment of everlasting happiness: Through the same, &c.

II. Grant, O Lord God! we beseech thee, that we thy servants may enjoy perpetual health of mind and body; and that, by the glorious intercession of the ever-blessed Virgin Mary, we may be delivered from present sorrows, and possess everlasting joy.

III. as on p. 3.

EPISTLE. (1 Peter ii. 21–25.)

Dearly beloved: Christ suffered for us, leaving you an example that you should follow his steps. "Who did no sin, neither was guile found in his mouth." Who, when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly. Who his own self bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

GOSPEL. (John x. 11–16.)

At that time Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the

sheep are not, seeth the wolf coming and leaveth the sheep, and flieth: and the wolf catcheth and scattereth the sheep: and the hireling flieth, because he is a hireling: and he hath no care for the sheep. I am the good shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

Third Sunday after Easter.

FEAST OF THE PATRONAGE OF ST. JOSEPH.

St. Joseph, the chaste spouse of the immaculate Virgin, mother of God, the foster-father of our Lord, has ever received from the Church an honor suited to his high prerogatives. Anxious to secure his protection, the early missionaries to North America, not without Divine admonition, chose him as the Patron of the whole continent. His festival is celebrated in March, but in a special manner commemorated by the Church on this Sunday.

Collect.

O God! who, by thy unspeakable providence, didst vouchsafe to choose blessed Joseph to be the spouse of thy most holy mother; grant that, as we venerate him a protector on earth, we may merit to have him an intercessor in heaven: Who, &c.

COLLECT OF THE SUNDAY.

O GOD! who dost show to the erring the light of thy truth, that they may return to the way of justice: grant to all who are numbered in the profession of Christianity, to reject those things which are incompatible with this name, and to pursue those which are becoming: Through, &c.

EPISTLE. (Gen. xlix. 22–26.)

Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breast and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

GOSPEL OF THE FEAST. (Luke iii. 21–23.)

At that time: It came to pass, when all the people was baptized, that Jesus also being baptized and praying, heaven was opened, and the

Holy Ghost descended in a bodily shape as a dove upon him; and a voice came from heaven: Thou art my beloved Son: in thee I am well pleased. And Jesus himself was beginning about the age of thirty years, being, as it was supposed, the son of Joseph.

GOSPEL OF THE SUNDAY. (John xvi. 16–22.)

Said at the end of the Mass.

At that time Jesus said to his disciples. A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father. Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and because I go to the Father? They said therefore: What is this that he saith, a little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart

shall rejoice; and your joy no man shall take from you.

Fourth Sunday after Easter.

COLLECT.

O GOD! who makest the minds of the faithful to be of one will, grant to thy people to love what thou commandest, to desire what thou promisest; that among the changes of this world, our hearts may be fixed on that place where true joys abide: Through, &c.

II. and III. as on p. 142.

EPISTLE. (James i. 17–21.)

Dearly beloved: Every best gift, and every perfect gift is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren: and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

GOSPEL. (John xvi. 5–14.)

At that time Jesus said to his disciples: I go

to him that sent me, and none of you asketh me. Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin: because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself: but what things soever he shall hear, he shall speak, and the things that are to come he shall show you. He shall glorify me; because he shall receive of mine, and shall show it to you.

Fifth Sunday after Easter.

COLLECT.

O GOD! from whom all good things proceed, grant to thy supplicants that by thy inspiration we may think those things that are right, and by thy direction perform the same: Through, &c.

EPISTLE. (James i. 22–27.)

Dearly beloved: Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his natural countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation; and to keep one's self unspotted from this world.

GOSPEL. (John xvi. 23–30.)

At that time, Jesus said to his disciples: Amen, amen I say to you, if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name. Ask, and you shall receive: that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. For the Father himself loveth you, because you have

loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father. His disciples say to him: Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou comest forth from God.

The Ascension of our Lord.

This feast was established to celebrate the triumphant entry of Jesus Christ into heaven. Forty days after his Resurrection, he conducted his apostles and many of his disciples to the mountain of Olivet, and there, in their presence, he ascended body and soul into heaven, where he acts as our advocate and mediator near his Father. He ascended into heaven: 1st. Because heaven is the abode of bodies glorified and risen from the grave; 2d, in order to send us his Holy Spirit; 3d, to open to us the gates of heaven, where nobody had entered before him, and there to prepare a place for us.

Collect.

Grant, we beseech thee, Almighty God! that we who believe thy only-begotten Son, our Redeemer, ascended this day into heaven, may ourselves also in mind dwell in heavenly things: Through, &c.

Epistle. (Acts i. 1–11.)

The former treatise I made, O Theophilus, of

all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he showed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard, saith he, by my mouth: for John, indeed, baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel? But he said to them: It is not for you to know the times or moments which the Father hath put in his own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who was taken up from you into heaven, shall so come as you have seen him going into heaven.

GOSPEL. (Mark xvi. 14–20.)

At that time: As the eleven were at table, Jesus appeared to them, and upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed.

Sunday within the Octave of the Ascension.

COLLECT.

I. O ALMIGHTY and everlasting God! grant us ever to have a will devoted to thee, and to serve thy majesty with a sincere heart: Through, &c.

II. As on the Ascension of our Lord (p. 149.)

EPISTLE. (1 Peter iv. 7–11.)

Dearly beloved: Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth: that in all things God may be honored through Jesus Christ *our Lord.*

GOSPEL. (John xv. 26, 27; xvi. 1–4.)

At that time, Jesus said to his disciples: When the Paraclete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me. And you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they had not known the Father, nor me. But these things I have told you, that when the hour of them shall come, you may remember that I told you.

Feast of Pentecost, or Whitsunday.

Fifty days after Easter, the Jews celebrated the promulgation of the Law of God made on Sinai. It was on that day that the Holy Ghost, promised by Jesus Christ to his apostles, descended on them; and they, filled with the Holy Ghost, and forgetful of their former cowardice, boldly went forth to preach Jesus of Nazareth, and, converting thousands, laid the foundation of the Church.

Collect.

O God! who on this day didst instruct the hearts of the faithful by the light of thy Holy Ghost; grant us in the same Spirit to relish what is right, and ever rejoice in his consolation.

Epistle. (Acts ii. 1–11.)

When the days of the Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed

and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome; Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

SEQUENCE.

Veni Sancte Spiritus.

Holy Spirit, Lord of light!
From thy clear celestial height,
Thy pure beaming radiance give.

Come, thou Father of the poor!
Come with treasures which endure;
Come, thou Light of all that live!

Thou, of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow.

Thou in toil art comfort sweet,
Pleasant coolness in the heat,
Solace in the midst of woe.

Light immortal! Light divine!
Visit thou these hearts of thine,
And our inmost being fill.

If thou take thy grace away,
Nothing pure in man will stay;
All his good is turned to ill.

Heal our wounds, our strength renew;
On our dryness pour thy dew;
Wash the stains of guilt away;

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

Thou, on those who evermore
Thee confess and thee adore,
In thy sevenfold gifts descend:

Give them comfort when they die;
Give them life with thee on high;
Give them joys which never end.

GOSPEL. (John xiv. 23–31.)

At that time, Jesus said to his disciples: If any man love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words. And the word which you have heard is not mine, but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you; my peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I have said to you: I go away, and come again to you. If you loved

me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I.

Trinity Sunday.

All the Sundays of the year are consecrated to honor the mystery of one God in three persons. The intention of the Church, in the celebration of this feast, is to excite more particularly in us sentiments of faith, adoration, love, and gratitude towards the three divine persons.

Collect.

Almighty God, who hast granted to thy servant, in the confession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of thy Majesty to adore the Unity: grant that by steadfastness in the same faith we may ever be defended from all adversities. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. Amen.

Collect of First Sunday after Pentecost.

O God! the strength of them that hope in thee, graciously give ear to our prayers; and since human infirmity without thee can do nothing, grant us the help of thy grace, that, in fulfilling thy commandments, we may please thee both in will and deed: Through, &c.

Epistle. (Rom. xi. 33.)

O the depth of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him? and recompense shall be made him. For of him, and by him, and in him, are all things. To him be glory for ever. Amen.

Gospel. (Matt. xxviii. 18–20.)

At that time, Jesus said to his disciples: All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

GOSPEL OF FIRST SUNDAY AFTER PENTECOST
(Luke vi. 36–42.)

At that time, Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou consideredst not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye: when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

The Feast of Corpus Christi.

The Church, occupied during Holy Week in mourning he death of her divine Spouse, was unable to display all ıe pomp of her worship in honor of the Most Holy Sacra-

ment of our altars. What she was unable to do on Mandy Thursday, she does to-day; she commands that to-day, and during the Octave, the Blessed Sacrament be exposed and carried in procession to be adored by the people. The object of the Church, on this solemnity, is to manifest the firmness of her faith in regard to the presence of Jesus Christ in the Holy Eucharist, to revive the sentiments of adoration, love, and gratitude, which we owe to the Blessed Sacrament, and to repair the irreverences we may have committed against it.

The Blessed Sacrament is carried in procession: 1st, to celebrate the triumph gained over the enemies of this mystery; 2d, to excite by this solemn spectacle the faith and piety of the faithful; 3d, where processions are made in the open air, to sanctify our streets and houses by the presence of Jesus Christ.

Collect.

O God! who in this wonderful Sacrament hast left us a memorial of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may ever perceive within us the fruit of thy redemption: Who livest, &c.

Epistle. (1 Cor. xi. 23–29.)

Brethren: For I have received of the Lord that which also I delivered unto you: that the Lord Jesus the same night in which he was betrayed, took bread, and giving thanks, broke and said: Take ye and eat, this is my body which shall be delivered for you: this do for the commemoration of me. In like manner the chalice also, after he had supped, saying: This chalice is the new testament in my blood: this

do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come. Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

SEQUENCE.

Sion, lift thy voice and sing;
Praise thy Saviour and thy King;
Praise with hymns thy Shepherd true:
Strive thy best to praise him well;
Yet doth he all praise excel;
None can ever reach his due.

See to-day before us laid
The living and life-giving Bread!
Theme for praise and joy profound!
The same which at the sacred board
Was, by our Incarnate Lord,
Given to his apostles round.

Let the praise be loud and high;
Sweet and tranquil be the joy
Felt to-day in every breast;
On this Festival divine,
Which records the origin
Of the glorious Eucharist.

On this Table of the King,
Our new Paschal offering
  Brings to end the olden rite;
Here, for empty shadows fled,
Is reality instead;
  Here, instead of darkness, Light.

His own act, at supper seated,
Christ ordained to be repeated,
  In his memory divine;
Wherefore now, with adoration,
We the Host of our salvation
  Consecrate from bread and wine.

Hear what holy Church maintaineth,
That the bread its substance changeth
  Into Flesh, the wine to Blood.
Doth it pass thy comprehending?
Faith, the law of sight transcending,
  Leaps to things not understood.

Here, beneath these signs are hidden
Priceless things, to sense forbidden;
  Signs, not things, are all we see;
Flesh from bread, and Blood from wine,
Yet is Christ, in either sign,
  All entire, confessed to be.

They, too, who of him partake,
Sever not, nor rend, nor break,
  But entire their Lord receive.
Whether one or thousands eat,
All receive the self-same meat,
  Nor the less for others leave.

Both the wicked and the good
Eat of this celestial Food;
  But with ends how opposite!
Here 'tis life; and there 'tis death;
The same, yet issuing to each
  In a difference infinite.

Nor a single doubt retain,
When they break the Host in twain,
But that in each part remains
  What was in the whole before;
Since the simple sign alone
Suffers change in state or form,
The Signified remaining One
  And the Same for evermore.

Lo! upon the Altar lies,
Hidden deep from human eyes,
Bread of angels from the skies,
  Made the food of mortal man:
Children's meat to dogs denied;
In old types foresignified;
In the manna heaven supplied,
  Isaac, and the Paschal Lamb.

Jesu! Shepherd of the Sheep!
Thou thy flock in safety keep.
Living Bread! thy life supply;
Strengthen us, or else we die;
  Fill us with celestial grace:
Thou, who feedest us below!
Source of all we have or know!
Grant that with thy saints above,
Sitting at the feast of love,
  We may see thee face to face.

GOSPEL. (John vi. 56–59.)

At that time, Jesus said to the multitude of the Jews: My flesh is meat indeed: and my blood is drink indeed: he that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

Second Sunday after Pentecost.

Pentecost is followed by twenty-four Sundays, which bring us to the end of the ecclesiastical year. This time represents the centuries employed by the divine mercy in the sanctification of souls by the merits of the blood of Jesus Christ, that is, the labors and struggles of the Church to the end of the world.

COLLECT.

I. GRANT, O Lord, that we may have a perpetual fear and love of thy holy name, for thou never deprivest of thy guidance those whom thou dost ground in the steadfastness of thy love: Through, &c.

II. Collect of Corpus Christi (p. 158).

EPISTLE. (1 John iii. 13–18.)

Dearly beloved: Wonder not, if the world

hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall put up his bowels from him: how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.

GOSPEL. (Luke xiv. 16–24.)

At that time: Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor

and the feeble, and the blind and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges; and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper.

Feast of the Sacred Heart of Jesus.

This feast has for its special object of devotion the material and living heart of Jesus Christ, intimately united to the second person of the Blessed Trinity, as well as to the soul and body of the man-God, and the immense love with which that heart has been and is always inflamed towards man. Approved of by the Church and authorized by the brightest miracles, the devotion to the Sacred Heart of Jesus has become endeared to all Christians.

Collect.

Grant, we beseech thee, Almighty God, that we who, glorying in the most Sacred Heart of thy beloved Son, celebrate the singular benefits of his love towards us, may rejoice equally in their operation and their fruit. Through, &c.

Epistle. (Isaias xii. 1–6.)

I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me. Behold, God is

my saviour. I will deal confidently and will not fear: because the Lord is my strength, and my praise, and he has become my salvation. You shall draw waters with joy out of the Saviour's fountains: and you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high. Sing ye to the Lord, for he hath done great things: show this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the holy One of Israel.

Gospel. (John xix. 31–35.)

At that time: the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true.

Third Sunday after Pentecost.

Collect.

I. O God! the protector of those who hope in thee, without whom nothing is sure, nothing is holy, multiply thy mercy upon us, that, under thy rule and guidance, we may so pass through temporal blessings as not to forfeit those that are eternal: Through, &c.

II. Collect (p. 26).

Epistle. (1 Peter v. 6.)

Dearly beloved: Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation. Casting all your care upon him, for he hath care of you. Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever. Amen.

Gospel. (Luke xv. 1–10.)

At that time: the publicans and sinners drew near unto Jesus to hear him. And the Pharisees and the scribes murmured saying: This man

receiveth sinners, and eateth with them. And he spoke to them this parable, saying: What man is there of you that hath a hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost. I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house, and seek diligently, until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

Fourth Sunday after Pentecost.

Collect.

I. Grant, we beseech thee, O Lord! that the course of the world, by thy decree, may be peacefully directed for us; and that thy Church may rejoice in tranquil devotion: Through, &c.

II. as on p. 26.

EPISTLE. (Rom. viii. 18–23.)

Brethren: I reckon, that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and is in labor even till now. And not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body, *in Christ Jesus our Lord.*

GOSPEL. (Luke v. 1–11.)

At that time: When the multitudes pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering said to him: Master, we have labored all the night, and have taken

nothing: but at thy word I will let down the net. And when they had done this they inclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking; which, when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed him.

Fifth Sunday after Pentecost.

Collect.

I. O God! who hast prepared invisible good for them that love thee, pour forth into our hearts the affection of thy love, that, loving thee in all things, and above all things, we may obtain thy promises, which surpass our every desire: Through, &c.

II. as on p 26.

EPISTLE. (1 Peter iii. 8–15.)

Dearly beloved: Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord upon them that do evil things." And who is he that can hurt you, if you be zealous of good? But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

GOSPEL. (Matt. v. 20–24.)

At that time: Jesus said to his disciples: Amen I tell you, unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall

say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee, leave there thy gift before the altar, and go first to be reconciled to thy brother, and then come and offer thy gift.

Sixth Sunday after Pentecost.

Collect.

I. O God of Hosts! to whom belongeth all that is best, implant in our breasts the love of thy name; and grant within us an increase of devotion, that thou mayst nourish what is good, and by our zealous piety preserve what thou hast nourished: Through, &c.

II. as on p. 26.

Epistle. (Rom. vi. 3–11.)

Brethren: We all, who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is jus-

tified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ: knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God. So do you also reckon that you are dead indeed to sin, but alive unto God in Christ Jesus our Lord.

GOSPEL. (Mark viii. 1–9.)

At that time: When there was a great multitude *with Jesus*, and they had nothing to eat, calling his disciples together, he saith to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat. And if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off. And his disciples answered him: From whence can any one fill them here with bread in the wilderness? And he asked them: How many loaves have ye? who said: Seven. And taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them, and they set them before the people. And they had a few little fishes, and he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and he sent them away.

Seventh Sunday after Pentecost.

Collect.

I. O God! whose providence erreth not in its appointments; we humbly beseech thee to remove from us all that is hurtful, and grant all that will prove profitable: Through, &c.

II. as on p. 26.

Epistle. (Rom. vi. 19–23.)

Brethren: I speak a human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity: so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death; but the grace of God, life everlasting in Christ Jesus our Lord.

Gospel. (Matt. vii. 15–21.)

At that time, Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs

of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every man that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

Eighth Sunday after Pentecost.

COLLECT.

I. GRANT us, in thy mercy, we beseech thee, O Lord! at all times the spirit of thinking and doing what is right; that we, who cannot exist without thee, may be able to live according to thee: Through, &c.

II. as on p. 26.

EPISTLE. (Rom. viii. 12–17.)

Brethren, we are debtors not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die. But if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage

again in fear: but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also: heirs indeed of God, and joint heirs with Christ.

GOSPEL. (Luke xvi. 1–9.)

At that time, Jesus spoke to his disciples this parable: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within myself: What shall I do, because my Lord taketh away from me the stewardship? To dig I am not able, to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make

unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings.

Ninth Sunday after Pentecost.

COLLECT.

I OPEN, O Lord, the ears of thy mercy to the prayers of thy suppliants; and that thou mayst grant what thy petitioners desire, make them ask those things which are pleasing to thee: Through, &c.

II. as on p. 26.

EPISTLE. (1 Cor. x. 6–13.)

Brethren: We should not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: "The people sat down to eat and drink, and rose up to play." Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ: as some of them tempted, and perished by the serpents. Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest

he fall. Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

GOSPEL. (Luke xix. 41–47.)

At that time: When Jesus drew near Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein, and them that bought, saying to them: It is written: "My house is the house of prayer;" but you have made it a den of thieves. And he was teaching daily in the temple.

Tenth Sunday after Pentecost.

COLLECT.

O GOD! who dost particularly manifest thy omnipotence by sparing and showing mercy,

multiply thy mercy towards us; that thou mayst admit to the participation of thy heavenly goods, us running to thy promises: Through, &c.

EPISTLE. (1 Cor. xii. 2–11.)

Brethren: You know that when you wer heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say, The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit: and there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom: to another, the word of knowledge, according to the same Spirit: to another, faith in the same Spirit: to another, the grace of healing, in one Spirit: to another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, divers kinds of tongues: to another, interpretation of speeches: but all these things one and the same Spirit worketh, dividing to every one according as he will.

GOSPEL. (Luke xviii. 9–14.)

At that time: To some who trusted in themselves as just, and despised others, Jesus spoke this parable: Two men went up into the temple

to pray: the one a Pharisee, and the other a publican. The Pharisee, standing, prayed thus with himself: O God! I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift his eyes towards heaven; but struck his breast, saying: O God! be merciful to me a sinner! I say to you, this man went down into his house justified rather than the other; because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

Eleventh Sunday after Pentecost.

Collect.

I. O Almighty and everlasting God! who, by the abundance of thy mercy, dost exceed the desires and deserts of thy suppliants; pour forth thy mercy upon us, that thou mayst forgive what our conscience fears, and grant what our prayer does not presume to ask: Through, &c.

II. as on Fourth Sunday.

Epistle. (1 Cor. xv. 1–10.)

Brethren: I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand: by which

also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the Scriptures: and that he was buried, and that he rose again the third day, according to the Scriptures: and that he was seen by Cephas, and after that by the elever. Then was he seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep. After that, he was seen by James, then by all the apostles. And last of all, he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace in me hath not been void.

GOSPEL. (Mark vii. 31–37.)

At that time: Jesus going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue: and looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right.

And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak

Twelfth Sunday after Pentecost.

Collect.

I. O Almighty and merciful God! from whose gift it comes that thou art worthily and laudably served by thy faithful; grant us, we beseech thee, to run without offence to thy promises: Through, &c.

II. as on Fourth Sunday.

Epistle. (2 Cor. iii. 4–9.)

Brethren: Such confidence we have, through Christ towards God. Not that we are sufficient to think any thing of ourselves as of ourselves: but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the Spirit. For the letter killeth: but the Spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: How shall not the ministration of

the Spirit be rather in glory? For if the ministration of condemnation be glory; much more the ministration of justice aboundeth in glory.

GOSPEL. (Luke x. 23–37.)

At that time, Jesus said to his disciples. Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." And he said to him: Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and, having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way; and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion. And going up to him,

bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him: and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbor to him that fell among the robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner.

Thirteenth Sunday after Pentecost.

Collect.

I. O Almighty and eternal God! grant us an increase of faith, hope, and charity; and that we may deserve to obtain what thou promisest, make us love what thou commandest: Through, &c.

II. as on Fourth Sunday.

Epistle. (Gal. iii. 16–22.)

Brethren: To Abraham were the promises made, and to his seed. He saith not, "And to his seeds," as of many: but as of one, "And to thy seed," which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be

of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSPEL. (Luke xvii. 11–19.)

At that time: As Jesus was going to Jerusalem, he passed through the midst of Samaria in Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; and lifted up their voice, saying: Jesus, master, have mercy on us. Whom when he saw, he said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God; and he fell on his face, before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way, for thy faith hath made thee whole.

Fourteenth Sunday after Pentecost.

Collect.

I. Guard thy Church, we beseech thee, O Lord! with perpetual mercy; and since, without thee, mortal man goes astray, may he be ever withheld by thy grace from what is hurtful, and directed to what is profitable: Through, &c.

II. as on Fourth Sunday.

Epistle. (Gal. v. 16–24.)

Brethren: I say then, walk in the spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another: so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things, shall not obtain the kingdom of God. But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's, have crucified their flesh, with the vices and concupiscences.

GOSPEL. (Matt. vi. 24–33.)

At that time, Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? Be not solicitous therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and his justice, and all these things shall be added unto you.

Fifteenth Sunday after Pentecost.

Collect.

I. May continued mercy purify and defend thy Church, O Lord! and since without thee it cannot remain safe, may it ever be governed by thy bounty: Through, &c.

II. as on Fourth Sunday.

Epistle. (Gal. v. 25, 26; vi. 1–10.)

Brethren: If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. And if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens: and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word communicate to him that instructeth him, in all good things. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing

good, let us not fail. For in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSPEL. (Luke vii. 11–16.)

At that time: Jesus went into a city that is called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not. And he came near and touched the bier. And they that carried it stood still. And he said: Young man, I say to thee, Arise. And he that was dead sat up and began to speak. And he gave him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up among us: and God hath visited his people.

Sixteenth Sunday after Pentecost.

COLLECT.

I. MAY thy grace, O Lord! ever precede and follow us, and make us ever intent upon good works: Through, &c.

II as on Fourth Sunday.

EPISTLE. (Eph. iii. 13–21.)

Brethren: I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen.

GOSPEL. (Luke xiv. 1–11.)

At that time: When Jesus went into the house of one of the chief of the Pharisees, on the sabbath-day, to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath-day? But they held their peace. But he, taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox

fall into a pit, and will not immediately draw him out on the sabbath-day? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him: and he that invited thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go; sit down in the lowest place: that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

Seventeenth Sunday after Pentecost.

COLLECT.

I. GRANT to thy people, we beseech thee, O Lord! to avoid the contagion of the devil, and with a pure mind to seek thee, the only God: Through, &c.

II. as on Fourth Sunday.

EPISTLE. (Eph. iv. 1–6.)

Brethren: As a prisoner in the Lord, I beseech you that you walk worthy of the vocation in

which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit: as you are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all, *who is blessed for ever and ever.*

GOSPEL. (Matt. xxii. 35–46.)

At that time, the Pharisees came nigh to Jesus: and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose son is he? They say to him: David's. He saith to them: How then doth David in spirit call him Lord, saying: "The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy foot-stool?" If David then call him Lord, how is he his son? And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

Eighteenth Sunday after Pentecost.

Collect.

I. May the working of thy mercy, we beseech thee, O Lord! direct our hearts; for without thee we cannot be pleasing to thee: Through, &c.

II. as on Fourth Sunday.

Epistle. (1 Cor. i. 4–8.)

Brethren: I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, that in all things you are made rich in him, in all utterance, and in all knowledge; as the testimony of Christ was confirmed in you: so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ, who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

Gospel. (Matt. ix. 1–8.)

At that time: Jesus entering into a boat, passed over the water and came into his own city. And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil

in your hearts? Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (then saith he to the man sick of the palsy), Arise; take up thy bed and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God that gave such power to men.

Nineteenth Sunday after Pentecost.

Collect.

I. O Almighty and merciful God! graciously defend us from all that is hurtful, that, free in mind and body, we may with ready minds perform all that belongs to thy service: Through, &c.

II. as on Fourth Sunday.

Epistle. (Eph. iv. 23–28.)

Brethren: Be renewed in the spirit of your mind: and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbor: for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more, but rather let him labor working with his hands the thing

which is good, that he may have something to give to him that suffereth need.

GOSPEL. (Matt. xxii. 2–14.)

At that time: Jesus spoke to the chief priests and pharisees in parables, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and, having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and, sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready: but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests: and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither not having a wedding garment? But he was silent. Then the king said to the wait-

ers: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Twentieth Sunday after Pentecost.

COLLECT.

I. We beseech thee, O Lord! in thy mercy, grant thy faithful pardon and peace, that they may both be cleansed from all their offences, and serve thee with a quiet mind.

II. as on Fourth Sunday.

EPISTLE. (Eph. v. 15–21.)

See, brethren, how you walk circumspectly: not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit. Speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father: being subject one to another in the fear of Christ.

GOSPEL. (John iv. 46–53.)

At that time: There was a certain ruler whose

son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son, for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him: and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.

Twenty-first Sunday after Pentecost.

COLLECT.

I. KEEP thy family, O Lord! we beseech thee, by thy continued goodness; that, through thy protection, it may be free from all adversities, and devoted in good works to the glory of thy ame.

II. as on Fourth Sunday.

EPISTLE. (Eph. vi. 10–17.)

Brethren: Be strengthened in the Lord, and

in the might of his power. Put you on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice: and your feet shod with the preparation of the gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation; and the sword of the Spirit (which is the word of God).

GOSPEL. (Matt. xviii. 23–35.)

At that time: Jesus spoke to his disciples this parable: The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go, and forgave him the debt. But

when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. Now his fellow-servants, seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said unto him: Thou wicked servant! I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he should pay all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

Twenty-second Sunday after Pentecost.

COLLECT.

I. O GOD! our refuge and strength: Thou who art the author of mercy, attend to the pious prayers of thy Church, and grant that what we ask in faith we may effectually obtain: Through, &c.

II. as on Fourth Sunday.

EPISTLE. (Phil. .. 6–11.)

Brethren: We are confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all: for that I have you in my heart; and that in my bonds, and in the defence, and confirmation of the gospel, you all are partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge, and in all understanding: that you may approve the better things, that you may be sincere and without offence unto the day of Christ. Filled with the fruit of justice through Jesus Christ, unto the glory and praise of God.

GOSPEL. (Matt. xxii. 15–21.)

At that time: The Pharisees going, consulted among themselves how to ensnare Jesus in his speech. And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. Tell us therefore what dost thou think, is it lawful to give tribute to Cæsar, or not? But Jesus, knowing their wickedness, said: Why do you tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him:

Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

Twenty-third Sunday after Pentecost.

This Collect, &c., are for the last Sunday after Pentecost. If there be more than twenty-three, the Collect, &c., for the Twenty-third and intervening Sundays are those after Epiphany which have been omitted; but the Introit, Offertory, and Communion, are those of the Twenty-third Sunday.

Collect.

I. Absolve, we beseech thee, O Lord! the sins of thy people: that we may be delivered by thy goodness from the bonds of sin, which by our frailty we have contracted: Through, &c.

II. as on Fourth Sunday.

Epistle. (Phil. iii. 17–21; iv. 1–3.)

Be followers of me, brethren, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction: whose God is their belly: and whose glory is in their shame: who mind earthly things. But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue

all things unto himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Euodia, and I beseech Syntyche to be of one mind in the Lord. And I entreat thee also, my sincere compa.ion, help those women that have labored with me in the gospel with Clement and the rest of my fellow-laborers, whose names are in the book of life.

GOSPEL. (Matt. ix. 18–26.)

At that time: As Jesus was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus rising up, followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and see-ing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

Twenty-fourth Sunday after Pentecost.

If the Sundays after Pentecost be more than 24, the Gospels are disposed in the following manner:

If there be 25 Sundays after Pentecost, then on the 24th is read the Gospel of the 6th after Epiphany.

If there be 26 Sundays, then on the 24th is read the Gospel of the 5th Sunday after Epiphany, and on the 25th that of the 6th.

If there be 27, then on the 24th is read the Gospel of the 4th Sunday; on the 25th the Gospel of the 5th; and on the 26th that of the 6th after Epiphany.

If the Sundays after Pentecost be 28, then on the 24th is read the Gospel of the 3d Sunday after Epiphany; on the 25th that of the 4th; on the 26th that of the 5th; on the 27th that of the 6th.

But the Gospel set down for the 24th Sunday is always read on the last Sunday after Pentecost, be the number of Sundays greater or less.

Collect.

I. Enliven, we beseech thee, O Lord! the wills of thy faithful; that more earnestly seeking after the fruit of thy divine grace, they may more abundantly receive the healing gifts of thy mercy.

II. as on Fourth Sunday.

Epistle. (Col. i. 9–14.)

Brethren: We cease not to pray for you, and to beg that you may be filled with the knowledge of his will in all wisdom, and spiritual understanding: that you may walk worthy of God, in all things pleasing: being fruitful in

every good work, and increasing in the knowledge of God: strengthened with all might according to the power of his glory, in all patience and long-suffering with joy, giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love: in whom we have redemption through his blood, the remission of sins.

GOSPEL. (Matt. xxiv. 15–35.)

At that time, Jesus said to his disciples: When you shall see "the abomination of desolation," which was spoken of by Daniel the prophet, standing in the holy place: he that readeth, let him understand. Then they that are in Judea, let them flee to the mountains. And he that is on the house-top, let him not come down to take any thing out of his house: and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, in

somuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If therefore they shall say to you: Behold he is in the desert; go ye not out: Behold he is in the closets; believe it not. For as lightning cometh out of the east, and appeareth even unto the west: so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen I say to you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away, but my words shall not pass away.

FESTIVALS OF THE YEAR,

NOT DEPENDING ON LENT OR ADVENT.

Purification of the Blessed Virgin,

OR CANDLEMAS DAY.

2D OF FEBRUARY.

The Church celebrates two mysteries on this day: the *Presentation of Jesus Christ in the Temple*, and the *Purification of Mary*. By the law of Moses the mother of a male child was forbidden to enter the Temple during the forty days that followed the birth of her child: she was likewise commanded to purify herself by an offering. The same law also commanded that the first-born male children should be redeemed and offered to God, in acknowledgment that in Egypt the first-born of the Israelites had been spared by the exterminating angel. This law did not regard Mary, as nothing impure could defile the birth of our Saviour; she however submitted to it through humility, and to set us the example of perfect obedience to the law of God, she presented also Jesus Christ to God, although, as Redeemer of mankind, it was not necessary that he should be ransomed. It was on this occasion that the holy and aged Simeon, and the saintly widow named Anna, inspired by the Holy Ghost, publicly proclaimed Jesus Christ the Messiah and Saviour of the world.

The candles that are blessed to-day signify that Jesus Christ is the true light of the world, and are the symbol of our faith and our love; and the procession in which they are carried, represents the journey of the Blessed Virgin carrying our Saviour to the Temple.

Collect.

Almighty, eternal God! we humbly beseech thy Majesty, that as thine only-begotten Son was this day presented in the temple in the substance of our flesh, so we also may, with purified hearts, be presented unto thee: Through, &c.

Epistle. (Mal. iii. 1–4.)

Thus saith the Lord: Behold I send my angel, and he shall prepare the way before thy face. And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years, *saith the Lord Almighty.*

Gospel. (Luke ii. 22–32.)

At that time: After the days of her purification according to the law of Moses were accomplished, they carried him to Jerusalem to present him to the Lord. As it is written in the law of the Lord: "Every male opening the womb shall be called holy to the Lord." And to offer a

sacrifice according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child-Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: a light to the revelation of the gentiles, and the glory of thy people Israel.

Annunciation of the Blessed Virgin.

25TH OF MARCH.

On this day the angel Gabriel announced to Mary that she should become the mother of God, and at the same time the Son of God became incarnate, that is, took to himself a body and a soul like ours. The Blessed Virgin exhibits to us: 1st, an admirable purity, not accepting the honor of being mother of God till she was assured by the Angel that she should remain a virgin; 2d, a profound humility in acknowledging herself to be the handmaid of the Lord at the moment she was chosen to be his mother; 3d, a perfect obedience manifested by these words: *Let it be done unto me according to thy word.*

Collect.

O God! who didst please that thy Word should take flesh, at the message of an angel, in the womb of the Blessed Virgin Mary; grant to thy suppliants that we, who believe her to be truly the Mother of God, may be helped by her intercession with thee: Through, &c.

Epistle. (Isaias vii. 10–15.)

In those days: The Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

Gospel. (Luke i. 26–38.)

And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. Who, having heard, was troubled at

his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob, his father, for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

Feast of St. Peter and St. Paul.

29TH OF JUNE.

The Church honors on the same day the Apostles St. Peter and St. Paul, because, after having established the religion of Jesus Christ in the city of Rome, they both suffered martyrdom there, in the same day; St. Paul had his head cut off, St. Peter died on a cross, but he chose to be fastened to it with his head downwards, not deeming him-

self worthy to die like his divine Master. St. Peter, before he was called to be an Apostle, exercised the trade of a fisherman. Jesus Christ established him the Prince of the Apostles and the supreme head of his Church; when changing his name Simon into that of Peter, he said to him: *Thou art Peter (which signifies* rock), *and upon this rock I will build my Church.* He said also to him, *Feed my lambs, feed my sheep*, that is to say, the faithful and the pastors. St. Paul was a Pharisee strongly attached to his sect, who, from a most violent persecutor of the Church, became a zealous preacher of the Gospel, which he announced in many countries, without being deterred by the dangers, outrages, and persecutions to which he was exposed.

Collect.

O God, who hast consecrated this day by the martyrdom of thy apostles Peter and Paul; grant to thy Church to follow in all things the direction of those, through whom it received its first doctrine: Through, &c.

Epistle. (Acts xii. 1–11.)

In those days: Herod the king stretched forth his hands, to afflict some of the church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him. And when Herod would have brought him forth, the same night

Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold an Angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side raised him up, saying: Arise quickly. And the chains fell off from his hands. And the Angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me. And going out he followed him, and he knew not that it was true which was done by the Angel: but thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the Angel departed from him. And Peter coming to himself, said: Now I know in very deed that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

GOSPEL. (Matt. xvi. 13–19.)

At that time: Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God. And Jesus answering, said to him:

Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Visitation of the Blessed Virgin.

2D OF JULY.

COLLECT.

VOUCHSAFE, Lord, we beseech thee, to thy servants the gifts of thy heavenly grace; that as in the childbirth of the Blessed Virgin our salvation began, so from the votive solemnity of her Visitation we may obtain an increase of peace: Through, &c.

EPISTLE. (Cant. ii. 8–14.)

The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices. Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and

come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come. My dove in the clifts of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

GOSPEL. (Luke i. 39–47.)

And Mary rising up in those days, went into the hill-country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

Assumption of the Blessed Virgin.

15TH OF AUGUST.

The Church on this day celebrates the death of our Blessed Lady, and her glorious assumption into heaven whither it is piously believed she was borne, not only in soul, but in body also, to be united for ever with her divine Son. Her triumph is the triumph of the whole human race; and entering thus into the kingdom of heaven, she utterly crushed the head of the infernal serpent, who fell from heaven by his pride; then, too, was completely realized her prophecy; "He hath put down the mighty from their seat, and exalted the humble." We must sanctify the feast by endeavoring to acquire her humility, if we would, like her, be exalted.

COLLECT.

PARDON, we beseech thee, O Lord, the transgressions of thy servants; that we who, by our own deeds, are unable to please thee, may be saved by the intercession of the Mother of thy Son our Lord: Who, &c.

EPISTLE. (Ecclus. xxiv. 11–20.)

In all these things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me: and he that made me rested in my tabernacle. And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. From the beginning and before the world was I created, and unto the world to come I shall not cease to be, and in the holy

dwelling place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God, his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: as a fair olive-tree in the plains, and as a plane-tree by the water in the streets was I exalted. I gave a sweet smell like cinnamon and aromatical balm: I yielded a sweet odor like the best myrrh.

GOSPEL. (Luke x. 38–42.)

At that time: Jesus entered into a certain town; and a certain woman, named Martha, received him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard his word. But Martha was busy about much serving; who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

Nativity of the Blessed Virgin.

8TH OF SEPTEMBER.

The Nativity of the Blessed Virgin is celebrated by a particular feast, because she was born not only exempt from sin, but full of grace; and as the aurora precedes the rising of the sun, so her birth announced the coming of the Messiah. St. Joachim her father, and St. Anna her mother, gave her the name of Mary, which signifies *Lady or Sovereign, Star which gives light, and Ocean of grief.* As Mother of God and Queen of heaven, model of all virtues, and dispenser of all sorts of graces,—in fine, as mother of sorrow at the foot of the cross, the Blessed Virgin has fulfilled all the significations of the name she has received.

COLLECT.

VOUCHSAFE, we beseech thee, O Lord, to us thy servants, the gift of thy heavenly grace: that, as in the childbirth of the Blessed Virgin our salvation began, so, from the votive solemnity of her nativity, we may obtain an increase of peace: Through, &c.

EPISTLE. (Prov. viii. 22–35.)

And GOSPEL. (Matt. i. 1–16, p. 225.)

The Feast of All Saints,

OR ALL HALLOWS.

1ST OF NOVEMBER.

We seek the intercession of all who, triumphing through the merits of Christ, now reign with him in heaven; but

the Church permits no one to be invoked on her solemn offices, whose virtues and sanctity she has not thoroughly examined. This examination is called the Process of Canonization; and those whose invocation is thus permitted, are venerated on particular days, as models and intercessors. But as all the blessed, the whole Church triumphant in heaven, intercedes and prays for the Church militant on earth, this day is set apart to implore more earnestly the aid of all our brethren in the flesh, who now enjoy the beatific vision.

Collect.

Almighty, everlasting God, who givest us to venerate in one solemnity the merits of all thy saints, we beseech thee to bestow upon us, through our multiplied intercessors, the fulness of thy propitiation: Through, &c.

Epistle. (Apoc. vii. 2–12.)

In those days: Behold I John saw another angel ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed, a hundred forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda, were twelve thousand signed. Of the tribe of Reuben, twelve thousand signed. Of the tribe of Gad, twelve thousand signed. Of the tribe of Aser, twelve thousand signed. Of the tribe of Neph-

thali, twelve thousand signed. Of the tribe of Manasses, twelve thousand signed. Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed. Of the tribe of Zabulon, twelve thousand signed. Of the tribe of Joseph, twelve thousand signed. Of the tribe of Benjamin, twelve thousand signed. After this, I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues; standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God for ever and ever. Amen.

GOSPEL. (Matt. v. 1–12.)

At that time: Jesus seeing the multitudes, went up into a mountain, and when he was sat down, his disciples came unto him. And opening his mouth, he taught them, saying: Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they

shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake; be glad and rejoice, for your reward is very great in heaven.

Feast of All Souls.

COMMEMORATION OF ALL THE FAITHFUL DEPARTED

2D OF NOVEMBER.

This day is appointed by the Church to pray for the dead, in order to procure for all some relief, even for those who, during the rest of the year, are the most neglected. She chooses for this purpose the day after All Saints, to show the union which exists between the members of the Church triumphant in heaven, of the Church suffering in purgatory, of the Church militant on earth, all of whom form one only Church under the same head, Jesus Christ. The custom of praying for the dead is an apostolical tradition. Prayer, alms-giving, and other good works, and above all the holy Sacrifice of the Mass, are the practices she does not cease to recommend to her children while on earth, as the most efficacious means to lighten the sufferings of her children in purgatory.

As the Church yesterday implored the intercession of all the saints, of all the elect—that is, of the Church triumphant—so now she again shows her Communion of Saints by praying for all the souls in purgatory—that is, for the Church suffering. Every Mass, indeed, is offered

for them generally, and some for special souls; but to show the union of the Church militant on earth with the Church suffering, all join to-day in imploring a speedy relief for those saints who are, for a time, withheld from the enjoyment of glory.

Introit.

Requiem. Eternal rest give to them, O Lord, and let perpetual light shine upon them. *Ps.* A hymn, O God, becometh thee in Sion; and a vow shall be paid to thee in Jerusalem. O Lord, hear my prayer: all flesh shall come to thee. Eternal rest, &c.

Collect.

O God! the creator and redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired. Through, &c.

Epistle. (1 Cor. xv. 51–57.)

Brethren: Behold I tell you a mystery. We shall all indeed rise again: but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory. O death, where is

thy victory? O death, where is thy sting?" Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

Gradual.

Eternal rest give to them, O Lord, and let perpetual light shine upon them. *Ps.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract.

Absolve, O Lord, the souls of the faithful departed from every bond of sin; and by the help of thy grace, may they be enabled to escape the judgment of punishment, and enjoy the happiness of everlasting light.

Sequence.

Dies iræ, dies illa.

Nigher still, and still more nigh
Dawns the Day of Prophecy,
Doomed to melt the earth and sky.

Oh, what trembling there shall be,
When the world its Judge shall see,
Coming in dread majesty!

Hark! the trump, with thrilling tone,
From sepulchral regions lone,
Summons all before the throne:

Time and Death it doth appall,
To see the buried ages all
Rise to answer at the call.

Now the books are open spread;
Now the writing must be read;
Which condemns the quick and dead:

Now, before the Judge severe
Hidden things must all appear;
Naught can pass unpunished here.

What, shall guilty I then plead?
Who for me will intercede,
When the Saints shall comfort need?

King of dreadful Majesty!
Who dost freely justify;
Fount of Pity, save thou me!

Recollect, O Love divine!
'Twas for this lost sheep of thine
Thou thy glory didst resign:

Satest wearied seeking me;
Sufferedst upon the tree;
Let not vain thy labor be.

Judge of Justice, hear my prayer
Spare me, Lord, in mercy spare!
Ere the reckoning-day appear.

Lo! thy gracious face I seek;
Shame and grief are on my cheek
Sighs and tears my sorrow speak.

Thou didst Mary's guilt forgive;
Didst the dying thief receive;
Hence doth hope within me live.

Worthless are my prayers, I know;
Yet, oh, cause me not to go
Into everlasting woe.

Severed from the guilty band,
Make me with thy sheep to stand,
Placing me on thy right hand.

When the cursed in anguish flee
Into flames of misery;
With the blest then call thou me.

GOSPEL. (John v. 25–29.)

At that time, Jesus said to the multitude of the Jews: Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself; so he hath given to the Son also to have life in himself: and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

Immaculate Conception of the Blessed Virgin.

8TH OF DECEMBER.

Long held throughout the Church as a pious belief, it has in our day been proclaimed a dogma of faith, that Mary, in her conception, was exempt from original sin; that she, who was the Mother of God-man, was never for an instant subject to the power of Satan; but that she was, through the merits and by the power of her divine Son, exempted from original sin. Never has there been a doubt in the Church in the Western World as to this prerogative of Mary: devotion to it has prevailed from pole to pole, and the feast has been chosen, in an especial manner, as the patronal feast of the United States. "Let us exult and rejoice on it."

COLLECT.

O GOD! who by the Immaculate Conception of the Virgin, didst prepare for thy Son a habitation worthy of him; grant us, by her intercession, faithfully to keep our hearts and bodies immaculate for thee, who didst preserve her from all stain: Through, &c.

EPISTLE. (Prov. viii. 22–35.)

The Lord possessed me in the beginning of his ways, before he made any thing from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I

was brought forth: he had not yet made the earth nor the rivers nor the poles of the world. When he prepared the heavens, I was present; when with a certain law and compass he inclosed the depths; when he established the sky above, and poised the fountains of waters; when he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when he balanced the foundations of the earth, I was with him forming all things; and was delighted every day, playing before him at all times; playing in the world, and my delights were to be with the children of men. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the post of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSPEL. (Matt. i. 1–16.)

The book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David

the king begot Solomon, of her that had been the wife of Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

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